THE

NATIONAL COVENANT,

AND

SOLEMN LEAGUE & COVENANT

With the

ACKNOWLEDGEMENT of SINS,

AND

ENGAGEMENT to DUTIES.

As they were Renewed at *Douglas*, *July* 28th 1712.

With Accommodation to the Present Times.

TOGETHER WITH

An *Introductory* PREFACE, containing a Narrative of the Manner of the *Action*, and the Scope of the Sermon preached before it, and obviating some of the most Material *Objections* that are made against it.

Psal. 76. 11. *Vow, and pay unto the* LORD *your* GOD, *all ye that be round about him bring Presents unto him that ought to be feared.* (*Bring hither the Covenanting Covenant.*)

Ezek. 17. 18. *Seeing he despised the Oath by breaking the Covenant, when lo he had given his Hand, and hath done all these things, he shall not escape.*

2 *Tim.* 3. 3. *Truce-breakers*, or Covenant-breakers.

Printed in the Year MDCCXII.

The PREFACE.

IT is the ineffable Product of Eternal Love, and Infinite Condescension in GOD toward His Rational Creatures, that ever He was pleased to make a Covenant with them, and not to command and require Obedience to his Holy and Just Will, by Vertue of His most absolute Supremacy and Rightful Dominion only; but even to superadd sweet and precious Promises, as a Reward of that Obedience, which He might of Right have required, without giving any such Incitements or Perswasives to it. And as no Tongue of Men or Angels is sufficient to express, no Strength of Imagination to conceive, no Sublimity of Intellectual Faculties to comprehend the Depth of that Spring, and Breadth of that Ocean of Unbounded LOVE, which hath exerted it self in GOD's Covenanting with Man; yea, with sinful Man, by Means of a Mediator: So shall it always afford Matter of Wonder and Admiration to all finite and Intelligent Beings, to the Ages of Eternity, and shall never be comprehended by any, but Him whose Understanding is Infinite; Wherefore He, who is All-sufficient and Self-sufficient, should invite, yea, press and intreat unworthy indigent Nothings, the sinful Children of Men, to such an incomparable Degree of Honour, Dignity and Advancement, as that is, to enter into a Covenant Relation, and come into a solemn Treaty of Peace and Conjunction with Him, who is infinitly removed beyond all Blessing and all Praise. To have this Invitation, is indeed the Honour and Privilege of All within the Visible Church, to whose Ears the Joyful Sound of the Glorious Gospel of JESUS CHRIST hath come; but few are so wise as to accept and improve it. Many, too many account themselves unworthy of this Honour, and by despising this Privilege, and rejecting this Dignity, deprive themselves of the greatest Happiness; But as all Nations, upon whom the Day-star of the Gospel hath arisen, have had the Invitation to this Duty, and all sound and real Believers have actually participate of this Honour, to have GOD making a Covenant with them, and they stricking Hands with Him through a Mediator (which Covenant is commonly termed the *Covenant of Grace*,) so these Three Kingdoms of *Scotland*, *England* and *Ireland* conjunctly, and *Scotland* by it self, as an Independent Nation, had in an eminent Way and Manner the Honour, above most Nations in the World, to dedicate and surrender themselves to the LORD, by a most voluntary, free

and

and deliberate Choice, and to come under the Bond of a most solemn Oath, in a most Religious Manner, devoting their All to CHRIST, His Interest and Honour, the Flowrishing and Thriving of His Kingdom, the Success of His Gospel, and Reformation of His Churches; and openly avouching Him for their LORD and Master, to the Honour of His Name, and Confusion of his Enemies: Which *Covenants National* and *Solemn League*, tho' we look not upon them to be the same with the Covenant of Grace, yet we conceive of them, as a solemn super added and new Obligation, tying us to all the Duties, as well of a particular Christian Conversation, as these which tend to the publick and National Advancement of Reformation in Religion, whereof the Covenant of Grace is the Spring and Foundation.

These Covenants as they were the Effects and Consequents of many Remarkable and Signal Expressions of Divine Love and Goodness, many singular Mercies and Deliverances vouchafed to these Nations, as the Return of many earnest Prayers and Wrestlings of the Lords People with him; so they were the Occasions of many Blessings and great Indications of GOD's Favour and Loving Kindness. Then the Lord delighted to Dwell in the Nations, then did he Beautifie the Place of his Sanctuary, then did he fill his Peoples Hearts with Joy and Gladness, by the familiar Intimations of his special Love and down pourings of his Spirits Gracious Influences, as our Land can afford many Instances. Then did he enlarge his Peoples Affections, and Animate their Spirits with Zeal and Courage, attended with Knowledge, Prudence and Discretion to act for him, and advance his Kingdom. Then did he Illustrate his Churches in these Kingdoms, as bright and Sparkling Stars arising out of the thick Clouds of *Antichristian* Darkness, and getting out from under *Prelatick* and *Erastian* Yokes of Bondage and Slavery, and made them go forth as the *Meridian* Sun Glorious and Excellent, *terrible as an Army with Banners*. Hence it came to pass that these Nations sent out a savoury Report to all the Neighbouring Reformed Churches, A Report which comforted, Revived, Strengthened, Animated and encouraged all the true and Loyal Subjects of Christ's Kingdom; which struck Terrour and Amazement to the Hearts of his Enemies, which shook and caused to Tremble the Pillars of *Antichrist's* Kingdom, and Disquieted the very Foundations of the *Seat of that Beast*; Which made *Malignants* at Home and Abroad to be ashamed and confounded, and even forced the haters of the Lord *to feign Submission to him*. Numberless were the Advantages and Privileges which did redound to these Nations by, and were the lovely Attendants and sweet Consequents of these Covenants; whereby God did set to his Seal of Approbation, and gave clear Evidence and Demonstration of his Acceptance of his People's chearful and willing Adventures in this Duty of Covenanting with him: And as these Blessings and Mer-

cies, which as the Dew of *Hermon* were Diſtilled upon his Peoples Heads and Hearts, while they abode Stedfaſt with him and faithful in his Covenant, were ſo many irrefragable Proofs of his Acquieſcence in their Juſt and Laudable Undertakings; So the many ſad and fearful Plagues, Diſtractions, Confuſions and Miſeries, which have attended and followed the many groſs Breaches and Violations of theſe Covenants, and Departures from GOD, are no leſs evident Diſcoveries, undenyable Signs and pregnant Convictions of the Lords moſt Juſt Diſpleaſure and Indignation with the bypaſt and preſent Courſes of Revolting and backſliding from him. Which Courſes of Declention and grievious Apoſtatizing from GOD and his Covenant, all the Three Kingdoms, and in ſpecial this Nation, and every individual therein, capable of ſuch a Work, is without all Controverſie called to bewail and confeſs before God, and by ſpeedy Amendment to turn from them, in order to avert Judgements, and turn away juſtly impendent Wrath and long threatned Stroaks.

The Conſideration of theſe Bleſſings and Benefits, on the one Hand which followed the Zealous entring into, and ſincere performing of theſe *Sacred Oaths*; And upon the other hand, the ſenſe we deſire to retain of the Plagues and Curſes threatened by God in his Word againſt *Covenant-Breaking*, inflicted upon *Covenant breakers* in former Ages, and Foreign Nations, and viſibly impending upon us in theſe Nations, for our perfidious Dealing in God's *Covenant*; hath moved us a poor inſignificant Handful of People, unworthy indeed to be called the Poſterity of our Zealous Reforming Anceſtors, tho' heartily deſirous to be found Adherers to the ſame Standart of Doctrine, Worſhip, Diſcipline and Government to which they adhered, to attempt this Solemn and weighty Duty of Renewing (in our Capacities and Stations) theſe *Covenant* Obligations, that we might at leaſt give ſome Diſcovery of our Reſpect to the Cauſe of GOD, for the Advancement and preſervation whereof theſe *Covenants* were firſt entered into, and afterwards again and again renewed by our Religious Progenitors, and by the whole Repreſentative Body of the Three Kingdoms, who had any Zeal for the Intereſt of Religion. And that we might, for our Parts, be in ſome meaſure inſtrumental to Tranſmit a Teſtimony for the Work of God in our Land to the ſucceeding Generation. Neither do we want, beſide theſe General Motives, ſome ſpecial inducements to this Undertaking. As 1. Becauſe theſe *National Covenants*, having been *Nationally* broken, and their Funeral Piles erected by wicked & perfidious Rulers in the Capital Cities of the Kingdom, with all imaginable ignominy and contempt, have long lyen buried and (almoſt) quite forgotten under theſe Aſhes; Moſt People either hating the very Name and Remembrance of them, or at leaſt being aſhamed honourably to avouch their Adherence to them, and afraid to endeavour a Vigorous

and

and constant Prosecution of the Duties contained in them. So that its high Time that every one should do his outmost towards a Reviving of them. 2. Because many openly declare their Sorrow and Grief that ever these *Covenants* should have been entered into: *Malignants* calling them a Conspiracy, attributing every Miscarriage of the Persons engaged in them to the *Covenants* themselves as their Native Effects; and others who would take it ill to be called *Malignants*, making them the Causes of all the Tyranny, Rapine, Bloodshed and Persecution of the late Reigns, as having raised the Spleen of the Enemies of Religion, and accounting it safer that they should ly still in their Graves, than that they should irritate *Malignants* any more by their Resurrection. Therefore we judge it our Duty to renew them, that we might evidence, that notwithstandng all these Malicious Calumnies and false Consequences cast upon them, we are still of the same Judgement with our Reformers, that they are the most Soveraign Means, under the Blessing of GOD, for reviving and preserving the Work of GOD in the Land. 3. Because of the Courses that are carried on in direct Opposition to these *Covenants*; The Nations formerly Cemented in Peace and Love in conjunction with Truth and Righteousness, having broken these Bonds, and United themselves upon another footing, by the late sinful *Incorporating Union*: And imposing New Oaths in Opposition to the *Covenant*; Such as the *Abjuration, &c.* Granting Licence, Protection, and Toleration to all the Evils Abjured in the *Covenant*: As Heresies and Errours in Doctrine, Superstition in Worship, *Prelacy* and *Erastianism* in Government, and overthrowing all good Discipline. 4. Because of our own sinful Miscarriages in, and woful Declinings from our *Covenanted Duties*, our Pronness to break Covenant with God, and to be indifferent, Lax, Negligent, and unstedfast in the Cause and Work of GOD, and to be led away with the Error of the wicked, and to fall from our Steadfastness; wherefore we thought it necessary to bind our selves by a New Tye to the Lord, and one to another in a zealous Prosecution of Covenanted Duties, that the Covenant might be as a Hedge to keep us from runing out into the paths of Destroyers. 5. We being sincerely desirous and having an earnest longing to Celebrate the Sacred Ordinance of the Lords Supper, whereof many had unjustly called us Despisers and Contemners, and finding it to have been the Laudable Practice of the Church of *Scotland* formerly, that all such as were admitted to that Holy Table, should swear and Subscribe the Covenant, before their coming thereunto; we judged it a fit preparative for our receiving a Sacramental Confirmation of God's Covenanted Love and Favour to us, through our Lord Jesus Christ, That we should Avouch him for our GOD, and testifie our Adherence to his Cause and Truth, by our renewing of our National Covenants with him.

Upon

Upon these and the like weighty Considerations we resolved to set about this Solemn and Tremenduous Duty; and being assured, that we have no Sufficiency in our selves for any such Undertaking, after frequent Imploring the LORD for Light and Direction, Strength and Assistance, and seeking for our selves a right Way in the Performance of the Duty, upon Days of Humiliation, both in our private Societies, and publickly in the Fields, we did condescend upon the following *Acknowledgement of Sins*, the more to enable us to remember our own, and the Land's Breaches of Covenant, in our Solemn Publick Confession thereof; And did draw up the following *Engagement to Duties*, not to superade any new Oath and Obligation to the Covenants, but only to adjust the Articles of the Covenant to the Circumstances of the Time, and to explain in what Sense the Covenant binds us against the present Evils, that are now prevalent in the Land, and to the contrary Duties. As for the Covenants themselves, we made no material Alteration in them, as judging it a work more proper for an Assembly of Divines, or Representative Body of Church and State (had they been upright and faithful in this Cause) than for us, who, as we are called by others in Contempt, must own our selves in Truth to be, *but a handful of weak, and mostly illiterate People*, and but as Babes in Comparison of the first Framers of our Covenants; only that we might make them in some Measure accommodable to the present lamentable Circumstances, whereinto we are involved by our Iniquities, we have annoted some few necessary Alterations upon the *Margent*, wherein the Judicious will find, that we have in nothing receded from the Scope and Substance of the Covenants, but only in the Phrase; For Instance, where the Covenant binds to *the Defence and Preservation of the King's Majesty, and Government*, in Regard we have no King, nor Supreme civil Magistrate, so qualified as GOD's Law and the laudable Laws of this Realm require, to whom we might, for Conscience sake subject our selves, in a Consistency with our Defending the true Reformed Religion in all its Parts and Privileges: Therefore we can only bind our selves to *defend and preserve the Honour, Authority and Majesty of Lawful Soveraigns, or Supreme Magistrates, having the Qualifications aforesaid, when GOD shall be pleased to grant them to us.* Where no Judicious Person will say, That there is any substantial Alteration, as to the *Matter of the Duty*, but only as to the *Object* to whom the Duty is to be performed; There being none such in Being, as can justly claim, or to whom we may with a good Conscience pay such an Allegiance.

Having mutually agreed concerning these Prerequisites to this sacred Action, that the same might be orderly gone about, and might not be performed in a clandistine Way, so as to preclude any upright hearted Friends to the Covenanted Reformation, from joyning with us in that so necessary a Duty; there was publick Intimation made of the Design a competent Space

of

of time before, upon a Day of Humiliation; and likewise upon the LORD's Day immediatly preceeding the Work.

As for the particular Way and Manner, Method and Circumstances of the Work; we had not given any Narrative of them, but that some, who came with an evil Eye, to spy out our Liberty, for criticising, not for joyning or profiting, have in part misrepresented the same, and may further do so; Therefore, to obviate all such Misreports we have thought fit to make this breef Relation thereof.

Upon *Wednesday July* 23, These that had the Work in Design, being met together, the Minister began the Days Work with Prayer for special Assistance to attain due Preparation for, and a suitable Frame, throughout the whole of the Solemnity: And thereafter had a prefatory Discourse to the People, showing the Nature of the Work in General, its Lawfulness, Expediency and Necessity, from Scripture Precedents, and approven Examples of the People of GOD, adducing the 9*th* Chapter of *Ezra*, *Neh. Ezek. Dan.* and *Neh.* 10. 28, 29. for Proof thereof; And of the Day in particular, that it was a Day of Fasting and Supplication with Preaching of the Word, in Order to Preparation for the Solemnities intended, both of renewing the Covenants and Celebrating the Sacrament of the LORD's Supper. After which, a part of the 78 *Psalm* from the 5 *V.* to the 12. being sung, Mr. *John M'Neil* Preacher of the Gospel, had a Sermon upon *Jer.* 50. Chap. 4. & 5. V. *In those days, and in that time, saith the* LORD, *the Children of* Israel *shall come, they and the Children of* Judah *together, going and weeping: They shall go and seek the* LORD *their* GOD. *They shall ask the Way to* Zion *with their Faces thitherward, saying, Come, and let us joyn our selves to the* LORD, *in a perpetual Covenant that shall not be forgotten.* From which Text he raised and prosecuted largely and particularly these two following Observations, as most pertinent for the Work of the Day; the first implicitly supposed, the other more explicitly asserted in the Words; *Viz.* (1) That, *A People in Covenant with* GOD *may be forgetful of, and deal falsely in their Covenant*; Or that, *Covenant Takers may be Covenant Breakers.* (2) That, *It is the Duty of a People, who have broken Covenant with* GOD, *to engage themselves again to the* LORD, *by the Renovation of their Covenant.* Where in prosecuting the former, he showed by what gradual Steps of Declension a People usually come to deal falsely in GOD's Covenant, such as, (1) By Forgetfulness, *Deut*: 4. 23. There being a Connection between forgeting and forsaking, or dealing falsely in GOD's Covenant, so the Church intimates, *Psal.* 44. 17, 18. *All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy Covenant, Our heart is not turned back, neither have our steps declined from thy Way.* And the returning Remnant of *Israel*, being sensible of this Connection, resolve to bind themselves to the LORD *in a perpetual Covenant that may never be forgotten.* (2)

By

By ſeeking Shifts and Arguments to elude and evade the Obligation of the Covenant and to defend the Breaches thereof; which is after Vows to make Inquiry. (3) By deſpiſing the Bond of it; *Ezek.* 16. 59. *Which haſt deſpiſed the Oath, in breaking the Covenant.* (4) By Defection to the Iniquities which are ſworn and engaged againſt in the Covenant, *Jer.* 11. 10. *They are turned back to the Iniquities of their Fore-fathers, which refuſed to hear my Words; and they went after other Gods to ſerve them; The Houſe of* Iſrael *and the Houſe of* Juda *have broken my Covenant, which I made with their Fathers.* (5) By changing the Government, Laws and Ordinances ſworn to be maintained in the Covenant, either the Government of the State, without conſulting Divine Direction, and due Inſpection into the Qualification of the Perſons ſet up. *Hoſ.* 8. compare the 1 and 4 Verſes. *They have tranſgreſſed my Covenant,* &c. *They have ſet up Kings, but not by me, Princes and I knew it not.* That is, Without conſulting me to know my Will, and without my Approbation and Conſent: Or the Government of the Church, without Regard to the revealed Will of GOD. Thus, *Abijah* juſtly chargeth *Jeroboam*, that he had *caſt out the Prieſts of the LORD the Sons of* Aaron, *and the* Levites, and that he had *made Prieſts after the Manner of the Nations of other Lands*; But encourages himſelf, that, he and *Judah* had the LORD for their GOD, becauſe *they had not forſaken Him; and the Prieſts which miniſtered unto the LORD were of the Sons of* Aaron, 2 *Chron.* 13. 9, 10. (6) By an intire forſaking and diſowning the Obligation of the Covenant. *Dan.* 11. 30. *He : : : : ſhall have Intelligence with them that forſake the holy Covenant.* (7) By a ſtated Oppoſition to the Covenant, and perſecuting of theſe who adhere thereunto. Thus *Elijah* juſtly charges *Iſrael*, 1 *King.* 19. 10. *That they had forſaken GOD's Covenant, becauſe they had thrown down his Altars, ſlain his Prophets and ſought after Elijah's Life.* And in an Uſe of Lamentation deduced from the foreſaid Doctrine, he ſhewed, That all Ranks in the Land had Reaſon to mourn over their Breach of Covenant, in Regard that ſome of all Ranks, from the Throne to the Dunghil, in Church and State are, or have been guilty of dealing falſely in GOD's Covenant, in all and every one of theſe diverſe Ways, and of declining from it: And in regard, that there has been ſo much Ignominy and contempt caſt upon theſe ſacred Covenants, not only by breaking them openly; but alſo avowedly diſowning and diſdaining their Obligation, and making the Adherence to them criminal; and which is above all, burning them by the Hand of the Hang-man; and burying them ſo long in Forgetfulneſs; This Guiltineſs he applyed not to great Perſons only; but alſo to Profeſſors, to Miniſters and particularly to our ſelves, who are called *Diſſenters from the preſent Eſtabliſhment*; preſſing upon us, no leſs than others, the abſolute and indiſpenſible Neceſſity of being convinced of, and mourning over theſe, not as the Sins of others only, but alſo as our

own

own, we having a chief Hand in the Trespass, pressing upon all present concerned in the Work the Duty of self Examination, and putting themselves to the Trial, concerning their Knowledge of the Covenant-Obligations, both as to their Nature and Extent, as well as their Sense of the Breaches of these Obligations.

In the Second Head of Doctrine, *Viz. That it is the Duty of a People who have broken Covenant with GOD, to engage themselves again to him, by the renovation of their Covenant*; after proving the Proposition by several Heads of Arguments Deduced, (1.) From the Lawfulness of entering into Covenant with GOD, whether Personal, as *Jacob*, *Gen.* 28. 20, 21. or Oeconomical, as *Joshua* and his Family, *Josh.* 24. 15. Or National, as God brought his People *Israel* under a Covenant with himself, *Exod.* 19. 5. The Consequence holding undenyably, That if it be Lawful and necessary, in any of these Respects, to enter into Covenant with God, it must needs be also Lawful and a Duty to renew the same after the Breach thereof. 2. From Scripture Precedents of the People of GOD, who after breaking of and declining from God's Covenant, renewed the same. As for instance, The Covenant made with *Israel* at *Horeb*, was renewed at the Plains of *Moab*, *Deut.* 29. by *Joshua* chap. 24 by *Asa*, 2 *Chron.* 15. 13, 14. By *Jehoiadah*, 2 *Kings* 11. 17. By *Hezekiah*, 2 *Chron.* 29. 10. By *Josiah*, 2 *Kings* 23. 2. By *Ezra* and *Nehemiah*, *Ezra* 10. 3. *Neh.* 9. *ult.* and 10. 28. 29. 3ly. From Scripture Precepts, *Deut.* 29. 1. *These are the Words of the Covenant which the Lord commanded Moses to make with the Children of Israel in the Land of Moab, beside the Covenant which he made with them in Horeb.* Psal. 76. 11. *Vow, and pay unto the Lord your GOD.* 4. From Scripture Promises, wherein the Lord promiseth as a Blessing and Mercy to his Church and People, that they should renew their Covenant with him, *Isai.* 19. *V.* 18, 21, 23, 24, 25. *Zech.* 2. 11. For further opening of the Proposition these Two Questions were proposed and solved, 1. Whether all Persons who have broken Covenant with God may be admitted to renew the same? *Answer*, All sorts of Persons in the Three Kingdoms are under the Obligation of the Covenant, and consequently bound to renew and keep it inviolable; but all are not in present capacity, and therefore have no actual Right to enter into Covenant; Such as are obstinately wicked, living in Errour, Profanity, or Malignancy have not God's call and Right from him, as such, to renew a Covenant with him; for *Psal.* 50. 16. *But unto the wicked, what hast thou to do to take my Covenant into thy mouth?* But all such as are Reformed or Reforming from all iniquity, and namely from the Defections and Complyances of the Times, who have some suitable sence of the Breaches, and competent Knowledge and Understanding of the Duties engaged unto in the Covenant; *Neh.* 10. 28. have a Right

and an Immediate call to the Duty of Renewing the Covenant. 2ly. If any Number of People may renew a National Oath and Covenant without the Consent and Concurrence of Royal Authority, or at least, without the concurrence of some Chief and Principal Men in Church and State? *Answer*, Without the concurrence of Church and State, a Covenant cannot be taken or renewed Nationally, speaking strictly; Yet a few may publickly declare their Adherence to their Covenant Engagements by Renewing them, not only without the Consent and concurrence of Authority, but against it: And there are several Precedents for so doing, both before and since the established Reformation. As for instance, that Covenant at *Edinburgh Anno* 1557. at *Perth* 1559. at *Stirling* the same Year. Another at *Leith Anno* 1560. Another at *Air* 1562. And at *Lanark* a small Handful of the Lord's People renewed it in direct Opposition to, and at *Leshmahago*, without the Consent or concurrence of Authority; which Instances may be both an inducement, and encouragement to us to renew, and in our mean capacity, to testifie to the Nation our Approbation of, and Adherence to these Covenants.

In the Prosecution of this Doctrine he had occasion also to insist upon the *Reasons or Motives*, and *manner* of entering into Covenant. The Scope and Argument of the Reasons adduced as Motives to the Duty of Covenanting was to this effect.

1. The turning away of the Lords Wrath and Anger from a Land or People, which Covenant breaking hath deserved, may be a Motive to renewing Covenant with God; this was the Motive that prompted that good Reforming King *Hizekiah* to make a Covenant with the Lord, 2 *Chron.* 29. 10. *Now it is in mine Heart to make a Covenant with the Lord God of Israel, that his fierce wrath may turn away from us.* And *Nehemiah* with the returned Captives, *Neh.* 9. ult. *And because of all this we make a sure Covenant.* 2. Reviving and advancement in Reformation, being the ordinary consequent and effect of upright Covenanting with the Lord, may be another Motive and inducement thereunto; This appears both in Personal and National covenanting; In personal *Psalm* 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous Judgements.* His having sworn was a very quickening consideration, to excite him to the performance of his Duty; In National Covenanting, we always find, after the People of *Israel* and *Judah* had Covenanted with the Lord they made progress in Reformation and the Land was purged of the Abominations and the Idols; Thus it was in *Asa's* Covenant, 2 *Chron.* 15. 12. to the 19 *Verse*, for there, the People having entered into a Covenant with the Lord, *and sware with all their Soul and with all their Heart, the Lord was found of them*; *and* Asa *removed his Mother* Maachah *from her Royal Dignity, and stamped the Idol which she had made,*

and

and burnt it at the Brook Kidron; *and brought into the House of the Lord the things that his Father and himself had Dedicate.* Thus it was also in *Jehoiadah's* Covenant, *which he made between the Lord and the King, and the People, that they should be the Lord's People.* 2 *Kings* 11, 17, 18, 20. For immediately after the making of this Covenant, *all the People of the Land went into the House of* Baal, *and brake it down, his Altars, and his Images brake they in pices throughly; and the Priest appointed Officers over the House of the Lord; and they slew* Athaliah *with the Sword.* The like is evident in *Hezekiah's* Covenanting, 2 *Chron.* 29. 30. 31. *chapters,* and in *Josiah's,* 2 *Chron.* 34. 35. *chapters.* 3. This upright Renewing of Covenant with the Lord is a way and means to procure many Mercies, both Spiritual and Temporal from the Hand of the Lord; which should be a strong inducement and motive to engage us thereunto; Spiritual Mercies are entailed upon it, *Deut.* 29. 12, 13. *That thou shouldest enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this day. That he* [illegible] *may establish thee to day for a People to himself, and that he may be unto thee a* GOD, *as he hath said unto thee, and as he hath sworn unto thy Fathers,* to Abraham, *to* Isaac, *and to* Jacob. Temporal Mercies are also promised to this upright renewing and keeping Covenant, *Deut.* 29. 9. *Keep therefore the Words of this Covenant, and do them, that ye may prosper in all that ye do.* And 'tis remarked 2 *Chron.* 15. 5. that after *Asa's* Covenant, *the Lord gave them Rest round about.* 4. The Malice and Opposition of the *Popish, Prelatical,* and *Malignant Party* against the Covenants, and their doing what in them lyes, to make their Obligation Void and Null, may be a motive and Argument for the People of GOD so much the more to avouch their respect to them by a publick adherence, especially after long continued Breaches. 5. Upright entering into, or renewing Covenant with GOD is a most Soveraign Medicine for healing a peoples Breaches, as well as their Backslidings, the Covenant being a Cement as well to Join and Unite the People of GOD one to another, as all of them in their Duty to God: And as it flows from the Nature of the Covenant to Unite the Friends of Reformation, so it is observable as one of the peculiar fruits of Covenant Renewing, that Union in the Lord has followed thereupon; Thus it was with *Israel* and *Judah* in the Text, who United together in making a Covenant with the Lord Whence all the People of God, who are called to be united and *perfectly joyned together in the same Spirit, and in the same Mind*; And especially they who have been lamentably divided one from another, by their manifold Defections from God, and from their Covenant Engagements ought to be strongly inclined, moved and engaged to this Duty, from this consideration, That upright Covenant-renewing is an usual Mean of Land uniting

and Church-uniting Dispositions amongst the People of God.

As for the Manner of Renewing Covenant with GOD, and how the Duty ought to be gone about, he propounded and opened it in the following Particulars, to this Effect. (1) That it must be done with Understanding and Judgment, both in Relation to the Nature of the Duties we engage to perform, in the Covenant; gross ignorant Persons being justly deprived of the Privilege of engaging in Covenant, though bound to inform themselves of its Nature and Obligation; and also in Relation to the Breaches, such as would engage into it being called to have some suitable Sense and Understanding, both how it has been violate, and by what Means Persons come to be guilty of the Breach thereof. So, *Neh.* 10. 28, 29. *Every one that had Knowledge and Understanding entered into the Covenant.* (2) This Duty must be done about with Sincerity and Uprightness of Heart, thus, *Joshuah*, when making a Covenant with the People, that they should serve the Lord, exhorts them, *Now therefore fear the Lord, and serve him in sincerity and in truth. Josh.* 24. Compare the 25 [illegible] The Want of which Qualification in Covenant-renewing, causes Unstedfastness and Perfidiousness in Covenant performing, *Psal.* 78. 36, 37. (3) This Duty of Covenant renewing requires, as a Qualification towards the right Performing of it, that there be a due Consideration and some suitable Impression of the Solemnness and Weightiness of the Work; Which ariseth partly from the *Object*, or *Party covenanted with*, a Holy and Jealous GOD, *Josh.* 24. 19. *How a holy GOD, he is a jealous GOD, he will not forgive your transgressions, nor your sins.* Partly from the *Subject Matter covenanted, or engaged to*; The Articles of the Covenant of Grace, which we have professedly (at least) yeilded to in our Baptism, are weighty; for therein, as GOD engages to give us Himself, his Son CHRIST JESUS, and in Him all Temporal and Eternal Blessings; so we engage to be obedient Children, and faithful Subjects to Him all the Days of our Lives. And the Articles of these National Covenants are weighty, for therein we engage to great things relating to the Glory of GOD, and Good of our own and others Souls. And partly this Weightiness ariseth from the great *Danger and dreadful Punishment of breaking the Covenant*, which is threatened in many places of Scripture. The same is also intimated to us in the Customs both of *Jews* and *Heathens*, in entering into Covenant; particularly we find, That the *Jews* used to cut a Calf, or some other clean Beast, in twain, and pass between the Parts of it, using this, or the like Form of Speech, as the *Jewish* Doctors relate, *So GOD divide or separate me, if I keep not this Covenant. Jer.* 34. 18. compared with v. 20. *I will give the Men (into the hands of their Enemies) who have transgressed my Covenant, which they had made before me, when they cut the Calf in twain, and passed between the parts thereof.* *Nehemiah* also, *chap.* 5. 12. When he took an Oath of the Priests, shook his Lap and said, *So GOD shake*

shake out every Man from his House, and from his Labour, that performeth not this Promise, &c. And all the Covenanters said, *Amen*. (4) Much Tenderness and Heart-melting is requisite to the right Performing of this Duty. So it was with Covenant-renewing *Israel* and *Judah*, who were *Weeping as they went to seek the* LORD *their* GOD, *and to make a Covenant never to be forgiven*. This brokenness of Heart, and tender melting Frame may arise both from the consideration of the many sins and Iniquities, whereby Persons have provoked the LORD their GOD to Anger, whence they come *to be like Doves of the Valley, every one mourning for his Iniquity*. And likewise from the consideration of the Grace and Mercy of GOD, manifested in CHRIST JESUS, his condescension to enter into a Covenant with sinful Man, and Readiness, upon his People's Repentance, to pardon their former Breaches; from the consideration of this transcendently free Grace, a humble and sincere Covenanter will be rapt up into an Extasie of Wonder and Admiration, as the Church is, *Mic.* 7. 18, 19, 20. *Who is a* GOD *like unto thee, that pardoneth iniquity, and passeth by the Transgression of the Remnant of his heritage?* &c. (5) Dependency and Recumbency upon the LORD by Faith, for Strength to perform Covenant Engagements, is requisite to right covenanting, *Isai.* 27. 5. *Let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me.* This is to take hold of GOD's Covenant *Isai.* 56. 4.

(6) Affection to GOD and the Duties whereunto we engage, is requisite to right covenanting, and that in its Flower and Vigor, Hight and Supremacy. Thus 2 *Chron.* 15. 12, 15. *Asa* and the People entered into a Covenant, to seek the LORD GOD of their Fathers with all their Heart, and with all their Soul, and all *Judah* rejoiced at the Oath, for they had sworn with all their Heart, and sought him with their whole Desire; They had an Affection to the Work, and did it with complacency, not in Dissimulation, so as not to design to perform it, nor through compulsion, with an Eye to Secular Profite or Preferment, as many in these Lands did.

(7) It is necessary in order to right covenanting, That the Work be gone about with a firm Purpose and Resolution (through Grace enabling us) to adhere to our Covenant Engagements, notwithstanding of what ever Opposition and Persecution we may meet with from the World for so doing, and of what ever Difficulties and discouragements may arise from the Multitude of those, who prove unstedfast in, or foully forsake their Covenant. We must stand to our Covenant, as 'tis said of *Josiah* 2 *Chron.* 34. 32. *That he caused all that were present in* Judah *and* Benjamin, *to stand to the Covenant*, which implies as well a firm Resolution to perform, as consent to engage, as in the later part of the Verse 'tis remarked, *That the Inhabitants of Jerusalem did according to the covenant of* GOD, *the* GOD *of their Fathers*, where doing according to the covenant, is Exegetical of standing to't. *David* also

joyns

joyns the Resolution of Performance with swearing; *Psal.* 119. 106. *I have sworn, and I will perform, that I will keep thy righteous Judgments.*

From the Doctrine thus confirmed and explained, he drew this Inference, by Way of Information, That seing it is a People's Duty, who have broken Covenant with the LORD, to engage themselves again to him, by renewing their Covenant, then it is not arbitrary for us (as many are apt to think) to renew, or not to renew our Covenant; but that there is a plain and positive Necessity for our repenting and returning again to the LORD, by entering of new into Covenant with him, whether Personal made in Baptism, or at the LORD's Table, or under Affliction and Trouble, or National Vows and Covenants entered into by our selves or our Fathers. And in an Use of Lamentation, he bewailed the Backwardness of these Lands, and particularly of this Nation, to this Duty; in that, now after Sixty Years and upwards of great Defections from, and grievous Breaches of our Covenants by People of all Ranks; yet there appears so little Sense either of the Obligations or Breaches of them, and of a Disposition to reviving and renewing of them, even amongst these who not only profess some Love to the Reformation of Religion, but even some Belief of their perpetually binding Obligation; and that notwithstanding (as the Prophet *Isaiah* saith, concerning *Judah*, *Chap.* 24. *v.* 5.) *The Earth* (or the Land) *is defiled under the Inhabitants thereof, because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant*; our Land having been defiled with *Popery* and *Prelacy*, and with a Flood of Abomination and Profanity, the natural Consequent of Perfidy, the Ordinances having been changed, perverted and corrupted, and the Covenant not broken only, but burnt ignominiously, and the Adherence to it made criminal, yet, for all this, there has not been a time found for renewing them these Twenty three Years; And that Ministers, at whose Door it chiefly lay to stir up the Land to this Work, have many of them, been as careless as others, waving and putting of a stumbled and offended People, expressing some concernedness for this Duty, with these and the like Pretexts, That it was not a fit Time, nor the Land in a case for it (too sad a Truth) but not labouring to get the Land brought to be in a case and Disposition for it, by pressing the Obligation, and plainly discovering the Violations thereof; so that instead of being brought to a fitter Condition for this Duty, the Covenants are almost forgotten and quite out of Mind, so that the succeeding Generation is scarce like to know that ever there was a Covenant sworn in *Scotland*. And more particularly, that the Godly, who are dissatisfied with, and dissent from the Defections and corruptions of the Times, have discovered so little concern with the Work of Reformation, and cause of GOD, which the Covenants oblige us to own, defend and promove. All which Laxness and Remissness is for a Lamentation, and ought to be lamented and mourned over by the People of GOD.

In

in the Exhortation he preſſed upon us who are imbodied together in Societies, and were then come together to renew our *Covenant Engagements*, by giving an open and Publick Teſtimony of our Adherence to the *Covenants National* and *Solemn League*; that we would labour to attain a ſuitable frame, and ſerious conſideration of the weightineſs, ſolemneſs, and awfulneſs of the Work, we were then undertaking. Enforceing the ſame by ſeveral cogent Motives, as namely, Becauſe in renewing theſe *Covenants* we are called to remember our Baptiſmal and Perſonal Vows, whereby we had renounced the Devil the World and the Fleſh, and Devoted our ſelves to the Lord to be his People; which if they were ſlighted and forgotten, there could be no right, acceptable, and comfortable entering into *National Covenants*. And likewiſe becauſe of the weightineſs of the Duties engaged to in our *National covenant*, and in the *Solemn League* and *covenant*, which he proved to be a *covenant* that ought to be renewed by us in this Nation no leſs than our *National covenant*, in regard it was a Religious juſt and Holy *covenant* made betwixt GOD and the Three Kingdoms, tho' it cannot now be taken in the ſame conſideration and extent, as at the firſt framing it was, *Viz.* As a League betwixt us and the Repreſentative Body of the Kingdoms of *England* and *Ireland*. Where he took occaſion to go over the ſeveral Articles of the Covenant, ſhewing the Nature and weightineſs of the Duties.

Beſide theſe two more general Doctrines which were chiefly inſiſted upon, he obſerved ſeveral others pertinently Deducible from the Words, as firſt, *That Unfaithfull Dealing in God's Covenant, will breed diſtance and eſtrangement from God.* Which is implyed in the Children of *Iſrael* and *Judah* ſeeking the Lord, asking the way to *Zion*, *&c.* Their asking the way to *Zion*, importing that they had forgot, the right way of Worſhipping God, and that their ſins had made a ſad Separation betwixt them and their God.

Secondly, that it is neceſſary that Perſons become ſenſible of their Sin againſt God, and of his anger againſt them, and lay theſe things to heart, that they may be concerned about Reconciliation with GOD, and Reform their Lives. Thirdly, That the kindly Exerciſe of Repentance in a backſliding People lamenting after the Lord, and ſetting about to renew their Covenant with him hath an effectual influence to Unite and Cement the Divided People of God: Thus in the Text the Children of *Iſrael*, and *Judah*, whom their iniquities had long and ſadly divided, are Uniting together in this deſireable frame of weeping and ſeeking the Lord their God, and making a perpetual Covenant with him. This Doctrine he proved and applyed briefly as the Time would permit, both becauſe of its Native Reſultancy from the Text, and becauſe of his own, and our ſincere deſire to ſee a Holy Union and Communion in the way of Truth and

Duty,

Duty effected by returning to the Lord, and renewing the Covenant with him, as among all the Godly, so especially among those that Profess their Dissent from, and Dislike of the corrupt Courses of the Times.

Sermon being ended, after Prayer, the Covenants were first Read according to the *Directory for Renewing the Solemn League and Covenant*, prescribed by the Act of the General Assembly at *Edinburgh* 6 of *October*, 1648 *Post meridiem*. Intituled, *Act for Renewing of the Solemn League and Covenant*. And thereafter the following Acknowledgement of Sins was also read, after which Prayer was made, containing a comprehensive Confession of the more general Heads of the foresaid Acknowledgement of sins, and a Part of the 78 *Psalm*, beginning at the 36 *Verse* was sung. And the Minister Dismissed the Congregation with a short reprehension and Advice, reproving them for their Unconcerned Carriage and Behaviour during the Reading of the Acknowledgement of the Breaches of these Covenants, which had been first entered into, at the Expense of so much Blood and Treasure, and confirmed and Sealed with the Blood of many Honourable Martyrs of all Ranks in the Land; withal exhorting all present to labour after a Heart melting frame for the right performance of the Work in hand.

Upon *Thursday July* 24. after singing a part of the 105 *Psal.* from the 6 to the 12. *ver.* and Prayer, Mr. *John M'Millan* preached upon *Isai.* 44. 5. *One shall say, I am the LORD's: and another shall call himself by the Name of* Jacob: *and another shall subscribe with his hand unto the LORD, and surname himself by the Name of* Israel. Whereupon, after the unfolding of the Context, and Explication of the Words, shewing that they clearly contain an intimation of a Covenant Relation betwixt God and a People, and their avouching of the same upon their part; the Words seeming to have a Reference to the State of the New Testament Church, and Conversion of the *Gentiles*, who being allured by the great Gospel Blessings and Mercies bestowed by GOD upon the *Jews*, to joyn themselves to the Church, should avouch their Interest in the *Messiah* and Covenant of Grace, by taking the LORD for their GOD, and owning themselves to be his People. So that the Words may be taken up as an Answer to such a presupposed Question as this, *Whose are you? and what is your Name?* To which Question, *One shall answer, I am the LORD's*; Another, *I am one of Old* Jacob's *Family and Offspring*; Another, if you desiderate my Name, look the Covenant Subscriptions and you will find it there; Another shall say, what ever my Name was before, *My Surname now is an* Israelite. So sweet should a Shower of Gospel Grace engage the Hearts of the New Testament Converts to avow their Covenant Relation to the LORD, and glory in their Union with his Church and covenanted People. Having taken up the Sense of the Words to this Effect, he deduced from them these two Observations

1 *The*

1. *That the* LORD *is graciously pleased sometimes to privilege his People with very remarkable Tokens of his gracious Presence.* This Doctrine is clear from the Context, *Ver.* 3, and 4. *For I will pour Water upon him that is thirsty, and Floods upon the dry Ground, I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring. And they shall spring up as among the Grass, as Willows by the Water-courses.*

Under this Head of Doctrine he gave the following Marks, to evidence whether the present Time of renewing our *Covenant* with GOD, were indeed to us a Time of the LORD's privileging us with his gracious Presence? 1. That a Time of GOD's privileging his People with his gracious Presence, and with a Shower of Gospel Grace, is a very *inviting* and *alluring Time*, wherein, as the LORD invites his People to their Duty, by engaging their Hearts and Souls through his Spirit's gracious Influences, to fall in Love with him and his Commandments, so they mutually invite one another to covenant with GOD. 2. That such a Time proves a *Soul-engaging* and *taking Time*, wherein Souls are engaged to fall in Love with the *Covenant*, and with *Christ the Mediator of the Covenant*, and are taken in the Net of the Gospel. 3. That a Time of the letting out of GOD's gracious Presence is ordinarily a *Time of many sweet and excellent Resolutions*, the People of GOD resolving to walk more accurately and circumspectly in the ways of new Obedience. 4. That this usually is a Time of *bidding Markets, and clearing of Evidences*. 5. That it is a Time of *many and special Confirmations of GOD's Love to the Soul*. 6 That this Time of GOD's letting out much of his gracious Presence to his People, is a *very uniting and healing Time to them* amongst themselves; Having given these Marks, to show whether the LORD were, at the Occasion, letting out his gracious Presence, he added by way of Caution, That seing (no doubt) the People of GOD would be expecting something of all these, upon the undertaking of so great a Work, if so be that they found it not, they should not thence be induced to have hard Thoughts of the LORD, and to conclude, That he keeps not his usual Method with his People, or is not so good to them as formerly he hath been, for whatever Defects there are upon his Peoples part, there is none upon the Lord's, for he remains the same to them, providing they do so to him; the change of his Dispensations towards his People, being from the change of his Peoples Deportment towards him.

The Second Doctrine resulting more directly from the Words, was, *That the Lord's Spirit poured out in plenty upon his People will quickly bring them to an embracing of him, and to a publick Acknowledgement and avouching of the same.* Thus it was with the People of God in the Text, no sooner does the Lord *pour water upon the thirsty, and floods upon the dry Ground*, even his Spirit upon the Spiritual Seed of *Israel*, but presently they act at *Covenanting work*, and *Subscribing work*, *One shall say, I*

am the Lord's, &c. In profecuting this *Doctrine* he fhewed firſt *Negatively*, that he was not for that occaſion largely to Treat of the *ſeveral wayes that the Spirit uſeth to manage this work* of engaging the Hearts of his People to imbrace Chriſt, and ſo to make a Publick Avouchment of the ſame; Whether he doth it by repreſenting to their View the ſweet and precious Promiſes made in the Covenant of Grace, thereby ſweetly allureing, and drawing them with the cords of Love to himſelf; or by holding forth to their Conſciences the Terrours and Threatnings of the Law, and thereby powerfully conſtraining them to fly to him as the City of Refuge from the face of Divine Juſtice purſuing them; for ſeeing the Spirit is a free Agent and *blows both how and where he liſteth*, he may engage a Soul to cloſe with Chriſt, by either of theſe ways, tho' moſt uſually he doth it by a conjunction and concurrence of both. Only this ought to ſatisfie us, that what way ſoever the Spirit taketh in the bringing a Soul to imbrace Chriſt upon the Goſpel Terms, he ſo manageth the Work, as that the End is effectually and infallibly attained. Neither 2*dly*, was he to enquire into *the meaſure of the outpouring of the Spirits Graces and Operations, which is effectual for attaining the End*, this being one of the deep things of God which the Spirit alone ſearcheth, and therefore is not neceſſary for us further to know, ſave only that we underſtand ſo much to be needful, as may ſerve to empty the Creature of all confidence in, or Dependence upon its ſelf, or any other Creature helps whatſoever, and bring it to rely upon Chriſt alone for acceptance with God; ſo much is neceſſary and leſs cannot be ſufficient. Nor 3*dly*, Was he to handle the *material Differences between thoſe* who are brought really and ſincerely to accept, imbrace, and acknowledge the Lord for their Lord, and to avouch the ſame publickly, which preſuppoſeth a mighty Power of the Spirit manifeſted in the ſweet impreſſions which he maketh upon the Soul, moving them ſweetly and readily to comply with, and yeild to Chriſt without any longer reſiſtance, and theſe who only in Semblance and ſhew, profeſs to avouch Chriſt to be their Lord, and feign ſubmiſſion to him, not from the Spirits effectual and ſaving Operations, but either from carnal and External conſiderations, or at moſt from the Spirits common motions and convictions; which Differences commonly ariſe from the different Natures, Motives, Manner or Ends of this their acknowledging and avouching Chriſt for their Lord, and Covenanting with him.

Theſe things, as not ſo immediately proper for the Work in hand, tho' natively involved in the Doctrine, being only cleared in Tranſition; He came in the ſecond place more *Poſitively* to inſiſt upon and handle the following Heads. 1. More generally to propoſe ſome Conſiderations which make ſuch a great work as renewing Covenant with the Lord, a weighty, hard, and difficult Work. And upon the other hand to lay down ſome coun-

counterballancing considerations, which render such a work more easie and light, and may afford matter of encouragement towards the Undertaking of it. 2. More particularly in Application to our selves and the work in hand, to lay before those who were resolved to enter into Covenant with the Lord, what were the things that seemed to speak against us in the work, and might prove matter of Discouragement in the undertaking of it. And what upon the other side might seem to speak for us, and be Ground of encouragement to us to go forward in humble and sincere endeavours to Renew our Covenant with the Lord.

Together 3. With some Advices and Directions to such as were resolved upon the Work. As for the first, The Considerations which make Covenanting work weighty and difficult. The first consideration was drawn from the Greatness of the Party to be Covenanted with, the Great and Glorious *JEHOVAH*, the Creator of the Ends of the Earth, who is a *Holy and Jealous GOD, and who will not forgive the iniquity* of such as are false Hearted and perfidious in his Covenant, obstinately persisting in their false dealing. So *Joshua* premonisheth a people making very fair Resolutions and Promises to serve the Lord, that it was a harder work than at first sight they apprehended; *That they could not serve the Lord, in regard he is an Holy God, he is a Jealous God, and would not forgive their transgressions nor their Sins, and that if they should forsake the Lord, and serve Strange Gods, then he would turn and do them hurt and consume them, after he had done them good Josh.* 24. 19. 20. 'Tis a Part of his Name, *Exod.* 34. 7. *That he will by no means clear the* (*obstinately and impenitently*) *guilty.*

A second Consideration that makes the work of Covenanting with GOD to appear a hard and difficult work, was taken from the *Nature of the work it self*, which is to serve the Lord in a Covenant way, and in the capacity of Covenanted Children, this covenant Relation involving in it a walk and conversation in all things like the chosen of the Lord; and 'tis no small matter, so to walk and so to behave as to be accounted worthy of a Covenanted Union with the Lord and interest in him, this covenant Relation being confirmed with such awful Sanctions, as in Scripture we find, *Neh.* 10. 29. *They* : : : : *entered into a Curse and into an Oath, to walk in God's Law*, &c. This consideration, that covenanting work is weighty in its own Nature, was further illustrated and amplified from the difficulty both of the things to be *engaged against*, and of the things to be *engaged unto*; As for the former, the things to be engaged against, which is sin in all its kinds and degrees and in all the inducements to it, both with Reference to our selves, and also as to participation in the sins of others. This must first be put away, if one would be a right Covenanter; Well did Old *Jacob* understand the Necessity of this, who being resolved to go

up to *Bethel*, to renew his Covenant with God, *that answered him in the day of his Strait*, adviſes his Family firſt to *put away the ſtrange Gods that were amongſt them, and to be clean.* *Gen.* 35. 28. ſo *David* aſſures us *Pſa.* 34. 14. *That departing from evil* muſt precede *doing of Good.* A Man that would *lift up his Face without ſpot* in renewing Covenant with God, muſt firſt *put iniquity far away, and not ſuffer wickedneſs to dwell in his Tabernacles*, as *Zophar* adviſes *Job chap.* 11. 14, 15. They that would take on with a New Maſter muſt be fairly parted from the old, there is no way of pleaſing both Chriſt and *Mammon*, and therefore no poſſibility of ſerving both, whence the Nature of Covenanting work requires that there be an upright putting away of all ſin, for if the Soul have any ſecret Reſerves in favours of a beloved ſin, it has no ground to think that Chriſt will accept it as his Covenanted Spouſe and Bride. Nor is this all but 2dly, It muſt be mourned over and truely bewailed, eſpecially upon the account of the Offence done to a Gracious God thereby; which ſorrow muſt not be of an ordinary ſort, but an extraordinary and moſt intenſe ſorrow, for it cannot be an ordinary kind of ſorrow provided it be in any ſuitable meaſure proportioned to the Offence. And 3dly, which follows upon the former, there muſt be a *Loathing of the Perſons ſelf becauſe of theſe its ways and doings that have not been good in his ſight*, *Ezek* 6. 9. Even to that Degree as to fill the Soul with wonder and aſtoniſhment that ever it ſhould have an occaſion of renewing Covenant with God again. 4thly, There muſt be a ſincere and hearty Reſolving againſt all theſe Sins, conſequent upon this loathing; the Soul ſaying with a ready purpoſe if I have done iniquity I will do ſo no more, *Job* 34. 32. 5thly, As to the Latter, the things engaged unto render the Nature of Covenanting work difficult and weighty, which are Duties of Various kinds, ſuch as, (1.) Holineſs towards God, which is one ſpecial and chief part of the Covenant, and that not for a Time only, but for ever, both in regard that GOD the Party Covenanted with, is Holy and unchangeably ſo, and calls his people to imitate him in this Attribute eſpecially, and alſo in regard that the Covenant it ſelf is for its Nature Holy, all the Articles being Morally good and conſonant to the Royal Laws the Scriptures of Truth; And for the extent of its Duration of perpetual force and Obligation. This Duty of Holineſs towards God engaged to in the Covenant comprehends in it a zealous endeavour to maintain the Purity of the Doctrine, Worſhip, Diſcipline and Government of his Inſtitution, in Oppoſition to all theſe who would Corrupt it, or decline from it. (2.) Righteouſneſs towards our Neighbour, and more eſpecially to our Covenanted Brother; which Righteouſneſs ſhould diſcover it ſelf both in reference to ſin and Duty, by reproving him for ſin, or upon his rejecting reproof, by withdrawing from him that he may be aſhamed,

and

and so come to be reclaimed from his evil course; And by affording him all that help and assistance to Covenanted Duties that may be warrantably called for, and generally by uprightness towards him in all our Transactions and dealings of any kind. (3.) Faithfulness towards our Nation, which comprehends a constant endeavour to advance and promove in our Station the common Good thereof; And a stedfast Opposition to the courses that tend to take away the Privileges of the same. (4.) Uprightness towards ourselves, in every thing relating to the real good of our own Souls and Bodies; by walking in all the Duties of Soberness, Temperance and Moderation; for as others are to have their Due, so our Selves are not to be neglected.

A 3d consideration whereby the Duty of Renewing Covenant with God appears to be difficult and weighty, was deduced from *the Manner and Way of engaging*; whereunto several things of great Difficulty to be attained, were shewed to be absolutely necessary, As (1.) *Judgment*, to know and in some Measure comprehend the Nature of the Duties to be engaged to, and the Advantages flowing from the right entering into, and keeping of the Covenant, and the Losses redounding to the Breakers thereof. (2.) *Seriousness*, which if ever it be in Exercise, will certainly then be most lively, when the Soul is entering upon a Work of so high Import, as making a Covenant with GOD; for then the Creature has one of two to look for, either Covenant Blessings, or Covenant Curses, according as it performs or not performs the Tenor of the Covenant. (3.) *Deliberation*, Rashness in covenanting is of dangerous consequence: 'Tis not Example of others only, nor raw Flashes of Conviction or Love, nor External Considerations, as Gain, Honour, Mens Approbation, &c. that must induce to this Duty; but a fixed permanent Purpose of Heart and Soul rationally and deliberately entered into. (4.) *Heart Integrity*, That it be done with all the Heart, 2 *Chron.* 15. 15. For the Man brings himself under a curse, that *having a Male in his Flock, sacrifiseth to the LORD a corrupt thing*, *Mal.* 1. 14.

A 4th Consideration from whence, the Work of convenanting comes to be a difficult and hard Word; was deduced from the *Way and Manner of performing* the Duties engaged to; which is (as 'tis expressed in the Covenant) with Sincerity, Reality, and Constancy; the Difficulty of attaining to these Qualifications in the Performance of Covenant Duties arising partly from the Strength of corruption within, the Law of Sin and Death, which opposes the Law of GOD; and partly from the Strength of Snares and Temptations from without; which requires, that (as becomes covenanted Children) there be a daily Recourse to JESUS CHRIST, for Light to discover, and Strength to overcome these Corruptions and Temptations, and Life; that the Soul turn not dead and unsensible under them.

A 5th Consideration, from whence the Difficulty of covenanting with

GOD

GOD is sometimes hightened, was taken from *the Meanness of such as attempt the Work*, When the Great Ones, the Nobles that are called *the Shields of the Earth*, do not afford their Authority and Patrociny, as an Encouragement to the Undertaking; and when the Wise and Learned will not employ their Learning, Parts and Abilities for the facilitating thereof, but the Mean and Weakest are left to do the Work their alone. This was no small Difficulty and Discouragement to the *Tekoites*, in their building and repairing the Wall of *Jerusalem*, *That their Nobles put not their Necks to the Work of their LORD.*) *Neh.* 3. 4.

A 5th. Consideration, which may sometimes render such a Work hard and difficult, was drawn from *the Want of the concurrence of civil Authority*, *And the Opposition made thereunto by the Laws of the Land*, which when it happens to be the case of a People designing to renew National Engagements, cannot but be a very difficulting and discouraging Ingredient amongst others in their Cup.

On the other Hand these contrabalancing considerations were adduced, which are as so many Props and Pillars to support his People, and to allay the Difficulties of the Duty of entering into Covenant with GOD, and make it the more light and easie. 1. That *the Work is the LORD's*, and he is greatly concerned in it, and therefore his People may safely lean to him for Help, he having enacted no Law against it, as Men have.

2. That *He looks not upon his People in such Undertakings, as in themselves*, for then it were impossible for Creatures, having the least sinful imperfection in them, to covenant with their spotless Creator, and come so near a Jealous GOD, who is a consuming Fire to the Workers of Iniquity; *but he considers his People in their covenanting with Him, as in their Friend Christ his Eternal Son*, whence we may safely say, That our National Covenant wants not a Mediator more than the Covenant of Grace, in this Sense, as it is through him we have Access to make this Covenant with GOD. 3. That *the LORD has promised his Presence to his own Work*; Thus we find through the whole of the Covenants made and renewed by the People of *Israel* and *Judah*, that the LORD discovered his gracious Presence with them, by some remarkable Effect of his Goodness. Thus it is remarked of *Hezekiah*, that after he had entered in Covenant, *That the LORD was with him, and he prospered whithersoever he went forth*, 2 *King.* 18. 7. compared with 2 *Chron.* 29. 10. 4. That *the LORD puts none of his People to any Piece of his Work upon their own proper Expence and charges, but upon his own*, and what ever compliments his People may have of want of necessary charges, he both has wherewith to supply them, and has undertaken to make it actually forthcoming for them, having commanded his People *open their Mouth wide*, and he has promised *to fill it*. 5. That *the Covenant has a greater Event of Blessing, than what will sufficiently compensate, what*

ever Expense and Pain a People may be at in undertaking and performing it.
Regard, that tho' a Christian should loss all, yea, even Life it self, upon the Account of it, yet the Covenant will bring in all with Advantage to a hundred fold, and Glory to the Overplus, when it is duly observed. 6. That *the Undertakers have GOD's call and Commandment to set about it.* This is that which above all other Considerations inspires a Christian with undanted courage and Alacrity in the undertaking of a Duty, when it is made clear, that the Person has GOD's call and command for a Warrand, otherwise the Want of this may make the Duty to be heartlessly and doubtingly entered upon, and lamely performed.

Being therefore, that sometimes a Work may be the LORD's and yet the LORD's call to such a particular Person, or People to undertake it, may be wanting; he came necessarly (which was the second Head proposed) to enquire, what were the several things that might seem to speake against us, as not having this call from the LORD, and what were the things that spake for us, and might give us Matter of Encouragement in undertaking the Work before us? In Solution to which the following Considerations were proposed.

1. As to the things that might seem to speak against us; 1 *Our Darkness*, not whether covenanting be a Duty, but in regard of the Want of right Apprehensions of the Nature and greatness of the Duty; which cannot be a sufficient Ground to neglect the Duty, unless there were some Duties from which a Christian is exeemed, and that this is one of them, which indeed will not be found in the whole Bible. 2. *Our Want of a Frame suitable for the Greatness and Weightiness of the Work*, which speaks sadly against us, but is not to be a Ground to neglect the the Duty, we being commanded to look to the GOD of the Covenant for it.

Upon the other Hand, the things which seemed to speak for us, and yield Matter of Encouragement, That not only the Work was the LORD's, but also that we had His Call to the same, were, 1. The many palpable, plain and open Breaches of these Covenants, are a loud call to renew them. 2. The undervaluing Account that the Nations have made of them, is Peril to all such as have any respect to the sacred Name of the LORD invocate in these Covenants, to do their utmost to vindicate them from the Disgrace, by showing how high a Price and Value they put upon them.

3. The Lands enacting the perpetual Banishment of these Covenants and imposing Oaths contrary and opposite to them, which brings double Misery upon the Nation, both by disregarding and omitting the Performance of this just, lawful and commendable Covenant and by making unjust, sinful and hateful Covenants for opposing the Growth and Spread of Christ's Kingdom, even the Reformation of these many Abuses that have corrupted the holy Religion of his Institution. And Perjury drawing Wrath

after

after it, as a native and necessary Fruit and consequent, they that would stand in the Gap, to turn away national Wrath, cannot otherwise make up the Hedge, that the Land should not be destroyed, but by renewing and keeping National Covenants. 4. That so many are speaking against them everywhere, accounting them a conspiracy against Royal Authority, a popular combination for advancing private Ends and Interests under the Cloak of Religion, or at least unnecessary and unprofitable for the End intended by them, binding to things of such a heterogeneous Nature, as renders the keeping of them, and keeping within the Sphere of our own Activity and Station inconsistent and impossible, and such things as whereof we now have no Occasion, and the like; which is a loud call to us, or any that retain other thoughts of their Nature and Ends, than the Generality do, to speak for them; which cannot be done more fitly, honourably nor conspicuously any other way than by renewing and observing them. 5. The Practice of the Godly in such a Juncture of time, as what ours appears to be, is a call and encouraging consideration to set us upon this Work: The Godly usually in Times of great Defection from the Purity and Power of Religion, and corruption of the Ordinances of GOD's Worship, set about renewing their Covenant, thereby to prevent Covenant-curses, and procure Covenant-Blessings; as we find both in Scripture Records, 2 *Chron.* 15. 12, 13. 2 *Chron.* 29. 10. 2 *Chron.* 34. 30, 31. *Ezra* 10. 3. and in our own Ecclesiastick History; and the Practice was justified by the Success, for most part terminating in some Reviving and Reformation. 6. The Time being come to such a Crisis, that such as would keep *the Word of Christ's Patience* cannot any longer do it in a distinguishing way from those that are Covenant-Breakers, but by renewing Covenant, and thereby making a Test and Trial of the Well-wishers to the covenanted Interest in the Land, is a call to set about this Work: In former times the Godly held fast this their Profession by suffering for their Adherence to covenanted Duties, *resisting unto Blood striving against the Sin of Covenant-breaking*; whereas now our call seems to be more clear to do it by renewing these Covenant-Obligations. 7. The Covenants themselves have as it were a loud Voice to call us, and all who own their Obligation, to set about renewing of them; they call by the Justness and intrinsick Goodness of the Matter, which is of binding Force by Virtue of the Law of GOD, prior to any Covenant-tye, and by the Holiness and Excellency of the End, to wit, the Reformation and Preservation of Religion, &c. the Covenants seem to speak to us, and to every true heart-[illegible] the Church of Scotland, &c. Is this in another case, *Haste Fire upon me, Thunder upon me, &c.* So say the Covenants, *Move Fire upon me all ye that [illegible] for me, for Christ's sake have forsaken me.*

The third thing proposed, was to give some Advices and Directions for right Managing the Duty intended. The Scope and Substance whereof briefly

[illegible]

breefly follows. 1. Such as would make a Covenant with GOD a Right, so as the same may never be broken nor yet forgotten, must labour to know if they be in good Terms with the God of the Covenant, and with the Mediator of the Covenant, if they have sincerely closed with the Terms, and acquiesced to the proposals of the Covenant of Grace; this Personal and particular acceptance of Christ in the new Covenant, being the only Fountain of acceptable entering into National Covenants. Hence it concerns all that would be Right Covenanters, to search and see how it may be betwixt GOD and them, because 'tis but a Prophanation of the Covenant to have the Hand and Tongue at it, and the Heart from it: A well informed Head without a reformed Heart is not sufficient: A good opinion and likeing of the Covenant without a Heart and Affection to the Covenant availes nothing in God's sight. 2. Such as would rightly renew Covenant with God, must be well resolved concerning the Motives leading them to Covenant; which Motives must neither arise wholly from without nor yet wholly from within, for if these motives arise wholly from without, it discovers a great deal of Treachery in the persons Covenanting, as not beginning at the Heart, nor duely considering the inward case of the Soul, but being moved from some External Considerations, as a Name amongst Men, or Affectation of Zeal for publick concerns, or such like, if they arise wholy from within, it bewrays much weaknels and lowness of Spirit, as not being able at the same time both to have a concern about the inward Frame of the Heart, and Eternal Estate and Condition of the Soul, and likewise a Zeal for the publick good of the Nation and thriving of the Work of GOD and Kingdom of Christ. Both which Interests ought to be in their due proportions before the Eyes of a sound and real Covenanter; a Right Engager in Covenant must be moved thereto, both from a due Sense of the strength and power of Corruption within, and also from the consideration of the lowness of GOD's Work through Defection without.

3. A Right Covenanter must be well Resolved concerning the Terms of the Covenant, that it excludes all coming and going, according to the Revolutions of the Times, and the Ebbing and Flowing of Worldly Interests: One that has given up his Name to the LORD in Covenant, and called himself by the Name of *Israel* must not, like the *Samaritans* be an *Israelite* only in a time of *Israels* prosperity, but he must be one in Adversity too. The things Engaged to in the Covenant being of an Everlasting and Permanent Duration in their Nature, must be lasting also in their Observation. 4. A Right renewer of Covenant must be well Resolved anent the cost and expence of stedfast keeping of Covenant. This would be first counted and Deliberatly resolved upon before Engaging, lest after Persons have Engaged they want Sufficiency to finish and fulfill the undertaking, and the Wiseman assures us, 'tis better not to Vow, than to Vow and not Pay. The Covenant

may

may come to require the cost both of doing and suffering to finish it; there must therefore be a resolving upon both before Engaging. 5. A Right Covenanter must be well resolved concerning the Separating Nature, and the uniting Tye and Bond of the Covenant, for as it distinguisheth between Friends and Foes, so it unites Covenanters amongst themselves in Duties, Interests, and Concerns. So that they become one Society having an Identity of common Duties and Priviledges, common Crosses and Rejoycings. And must Rejoyce together and Weep together.

He closed the Sermon with a twofold Advice or Exhortation, to two sorts of Persons. 1. To those who had some good Opinion of, and some Love for the Covenant, but yet, were not Resolved to joyn in Covenant with us, because of many Entanglements in a World; some Estate, Farm, or place of Imployment would be Forfeited thereby; and hence tho' the Covenant be in their Opinion a Lawfull and Commendable Engagement, yet not for them; they were in a course Inconsistent with it, and could not be otherwise without foregoing some Worldly Accomodation. Those he advised to consider the matter duely, not to engage without a Resolution to forsake all Interests that might interfer with Covenanted Duties, for to engage in the Covenant, and yet to walk in a course opposite to it, would be exceeding sinful, but to labour rather after Old *Jacobs* Spirit and Disposition, who looked to and Trusted in the GOD of the Covenant, when he had nothing else to look to, no outward Encouragement. *Gen.* 32. 10. *He had but his Staff in his Hand when he passed over Jordan, and the Lord made him to return with two Bands.* For if a Person could attain *Jacobs* Spirit, Name and Sirname would be Lovely in their Eyes, *Covenant* and *Covenanting*. 2. To these who had put to their Hands to many sinfull Covenants in Opposition to this Covenant, and such as being in a Natural and Unrenewed State, in League with sin and Satan, and in Covenant with Hell and Death. These he advised and earnestly Obtested to break all these their sinfull Covenants, to loath and abhore them, and be humbled for them; and to come and fall in with this Covenant, to say in Sincerity that whereas other Lords had *too long had Dominion over them, henceforth they would make mention only of the Name of the Lord as their Lord.* And *that their Name should thenceforth be* Jacob, *and their Sirname* Israel, and to sign and Seal the same with their Oath and Subscription. This Exhortation he enforced by the several calls to the Work mentioned before; and by these two following Motives. 1. Because Right Entering into and stedfast keeping of this Covenant, is the way to a holy Life, and a holy Life tends to make a holy Nation; for if we would observe this Covenant Sincerely, Uniformly, and constanly, we could never be an unholy, and consequently never an unhappy People, but it should be written as a Motto upon our Walls and Gates, JEHOVAH SHAMMA, *the LORD is there.* 2. Because the entering

Rightly

Rightly into and due Observance of this Covenant would be our strength, in the midst of all perplexing thoughts, whether arising from inward Corruptions, or from outward Tentations or Dangers; the *Covenant* yeilded more Satisfaction to *David* when Dying, than a Royal Diadem, a Melodious Harp, a Puissant Army, strong Cities, a Numerous Offspring, or any other Earthly Comforts could do; when, 2 *Sam.* 23. 5. He supports himself with this, that tho' his House were not so with GOD, yet HE had made with him an Everlasting *Covenant*, well ordered in all things, and sure. The keeping of this *Covenant* had been to our Nation a *Sampsons* lock, whereby we should have been able to oppose all our Enemies, whereas the breach of it hath opened a Door to all sorts of Enemies to creep in amongst us; and hence is verified that which the LORD has threatned his People with for their breach of Covenant- *Deut.* 28. 44. That the Enemie shall be the Head, and his People the Tail.

Sermon being closed by Prayer, the Acknowledgement of Sins was again Read, as preparative to the Engaging part; and the Minister in the first place admonished all such as were Guilty of such Publick steps of Defection, as are confessed in the Acknowledgement, to make full and free Confession thereof before the Congregation, with such a due Sense of and Sorrow for these publick sins, as might evidence a hearty design of Abandoning them, and of adhering more closely to Covenanted Duties, which accordingly many did; both with respect to the Perjurious Oaths of the late times, and Defections of the present. Because many have made a handal of this, above any other part of the Action, to reproach and render the whole of the Work Contemptible, calling it Jesuitick Superstition, Enthusiasm, advancing our own Confessions into the Room of Christs Satisfaction, and expecting pardon upon the score of Superficial publick Acknowledgements.

Therefore to vindicate this part of the work from such Groundless Calumny, we desire it may be adverted. 1. That this is a commanded Duty, that such as have Violate the Law and Commandments of GOD, and been Guilty of False and Unfaithful Dealing in his Covenant, should Unfeignedly confess their Iniquity, which if they do, God is Faithfull and Just to Forgive. 2. That according to the Nature of the Offence, as the same has been acted secretly or publickly, and is of a secret or publick Nature and concern so it ought to be confessed. If the offence be in its Nature and way of perpetration a secret sin, known only to GOD and the Persons own Conscience, secret Repentance Sufficeth, nor can the Church require any thing else, in regard such sins come not within the Sphere of her Cognizance. But if the Sin be publick and National, or only personal, but publickly acted, so as the same has been stumbling, scandalous and offensive to others; then it is requisite, for the Glory of GOD, and good of offended Brethren, that the Acknowledgement be equally publick as the Offence. These are

Postulata, that will not need to be proved, but may be taken for granted. But 3ly. to make it appear, that it is consonant to the Practice of the Godly, to make publick confession of National Backslidings, we shall adduce two or three Scripture Instances. *Joshuah* (*Chap.* 7. *V.* 19. compared with 11.) commands *Achan, who had broken GOD's Covenant which he commanded* Israel, and so brought upon that whole Nation the LORD's Anger, that he *would give Glory to GOD, by making confession to him.* Whence it appears, That such Sins as are National in their consequences, and bring national Judgments upon a People, ought to be publickly confessed, for turning away these Judgments and vindicating the Honour of the supreme Lawgiver. *Ezra*, 10. 1, 2. *Now when* Ezra *had prayed, and when he had confessed, weeping, and casting himself down before the House of GOD, there assembled unto him out of* Israel, *a very great Congregation of Men, and Women, and Children: for the People wept very sore. V.* 2. *And* Shechaniah *the Son of* Jehiel, *one of the Sons of* Elam, *answered and said unto* Ezra, *We have trespassed against our God, and have taken strange Wives of the People of the Land. V.* 3. *Now therefore let us make a Covenant with our GOD, to put away all the Wives, and such as are born of them. V.* 10. *And* Ezra *the Priest stood up and said unto them, Ye have transgressed, and taken strange Wives, to increase the Trespass of* Israel. *V.* 11. *Now therefore make confession unto the LORD GOD of your Fathers, and do his Pleasure. V.* 12. *Then all the Congregation answered, and said with a loud Voice, As thou hast said, so must we do. Nehem.* 10. 1. *Now in the twenty and first day of this Moneth the Children of* Israel *were assembled with fasting, and with Sackcloths, and Earth upon them; V.* 2. *And the Seed of* Israel *separated themselves from all Strangers, and stood and confessed their sins, and the Iniquities of their Fathers. V.* 3. *And they stood up in their place, and read in the Book of the Law of the LORD their GOD one fourth part of the Day, and another fourth part they confessed, and worshiped the LORD their GOD.* Acts 19. 18. *And many that believed came, and confessed, and shewed their Deeds.* These Scripture Examples (as we conceive) do sufficiently evince, That such publick Confession, for the Substance of it, is not only expedient, but also necessary for such as would renew their Covenant with GOD. As for some circumstances of the Manner thereof, neither are we to vindicate them, nor can they justly be charged upon the whole of these who made those Confessions; far less upon the Minister, who tho' he exhorted such as were guilty of scandalous Defections, to glorifie GOD, by a publick Confession, yet obliged none thereunto *Authoritatively*. And such as confessed the Sin of their Thoughts, or any other Sins not scandalous and offensive to others, he exhorted to be serious in mourning over these things secretly before the LORD; but with all told them, That these thing are not the Subject Matter of such a publick Acknowledgement. Such as were unconcerned in their Confessions, and seemed rather to do it from

from Example of others, than from a real and deep Senſe of their Guiltineſs before GOD (as it muſt not be diſſembled, there were too many) he exhorted to attain a Senſe of the things confeſſed, and poſed their Conſciences, whether they were convinced of what they pretended to confeſs. If any was ſo ignorant and weak in their Apprehenſions of the Nature of right Repentance and Juſtification, as to put their Acknowledgement of Sin in the Room of Chriſt's Satisfaction, and to rely thereupon for Peace and Acceptance with GOD, as it is alledged they did, it muſt be owned that they wofully erred in a Matter of the higheſt Conſequence, but to affix this either upon all in the General, or upon any particular Perſon by Name, is againſt the Law of *Charity*, and a judging the Heart, which is not obvious to Man, but only to GOD; and ſo an uſurping GOD's Prerogative: Wherefore it appears, that the objecting theſe and other ſuch like Things againſt this Duty, is the Effect of an impotent Malice, and Paſſion againſt the whole Deſign of the Work, which is too ſhrewd an Evidence of a Malignant Spirit.

Whereas ſome have taken Occaſion to paſs injurious Reflections upon the Miniſter, becauſe he made Confeſſion and Acknowledgement of his own perſonal Miſcariages; as tho' he did it with Deſign to pleaſe the People, and to excite them to make Confeſſion of the things whereof they had no due Senſe; and that he ſhould have propoſed himſelf, as an Example to the People. Therefore to diſcover the Falſehood of ſuch Reports, we muſt declare plain Matter of Fact upon this Head. The Miniſter did indeed acknowledge his own Iniquities in general, with others, and alſo particularly at the Entry of the Work; but without any Deſign to pleaſe Party, or Perſon; but only for the Glory of GOD, as himſelf declared, which if any ſhall ſay was but hypocritical ſelf-ſeeking, we muſt remit them to the Apoſtle's Interrogation, to prepare an Anſwer, *Who art thou O Man that judgeſt?* Neither did he ſay, That he did it to be an Example to others, tho' even in that Caſe, he had not been to be blamed, ſeing the beſt of GOD's Saints, in publick Employment in Church and State, have done the like in publick Aſſemblies, as *Joſiah*, *Ezra*, *Nehemiah* in ſacred Record, and in our Church Hiſtory, the Reverend Mr. *John Davidſon*, who at the renewing of the Covenant, *March* 30. 1596. not only exhorted the Brethren of the Miniſtry to a ſerious Confeſſion of their Sins, but did alſo make confeſſion of his own, and excited the reſt by his Example, as is related by Mr. *Calderwood* in his *Hiſtory of the Church of Scotland*, *P.* 317. Wherefore ſeing he has the Command of GOD, and the Example of the moſt eminent of his Saints for his Warrant and Precedent, he may be perfectly unconcerned what are the Conſtructions, that ſuch Perſons, as are indifferent either about National Sins, or Judgments, do put upon this Action.

The Acknowledgement of Sins being read the Miniſter Prayed, confeſſing

sing therein the Sins which had been publickly confessed in the said Acknowledgement, and begging Assistance to know and do the Duties engaged unto, then the Engagement to Duties was likewise read in the Audience of the Congregation; Where he shewed that the Design of these Engagements was to Accommodate the Covenants to our case and Circumstances. And advised the mixt Multitude to beware of entering into the Covenant, unless they were duely resolved concerning the performing of the same, according as our Fathers understood it, and as the same was explained and applyed to the present condition of things in these Engagements. After which the Minister having prayed for the Gracious presence and Assistance of the Divine Spirit, to enable us both to engage and perform; commanding those who were to renew their Covenant to stand upright, and hold up their Right Hands, he proceeded to the Administration of the Oath, causing the People to elevate their Hands at the end of each Article. The Covenants being renewed, the Minister addrest himself to these that had entered into Covenant, to this purpose. Now you who have renewed your Covenant with GOD must not imagine that you may sit down upon your performance, and rest your selves as tho' your work were perfected and finished; Nay, but you must consider with your selves that now it is but beginning; your Race is before you, the greatest part of the work is before your hand: Covenanting is relative to performing; you must therefore meditate upon and ponder your Engagements more now than before; for now you have put a new Bond upon your Souls, to walk with GOD in all the ways of New Obedience. In order therefore to your performing as you have undertaken; I would put you in mind of several Particulars, which you must have much and frequently upon your Hearts, and before your Eyes. (1) You must know that a Holy Life is what becomes Covenanters, 'Tis not Holiness in Name, shew and Appearance, but Holiness in Reality in Truth and substance that must be interwoven with all your Actions and Duties; Tho' others should not look to Conscience, yet you must; Tho' others slight and Neglect Religion, you must by no means do it; you must put on a *Joshuah's* Generous and Holy Resolution, *That whatever others do, you and your House will serve the Lord.* You must consider upon it, that well-set Speeches concerning the Covenant, is not what you are principally to study, but well-set Hearts; you must shake off Laziness as well as Hypocrisie. (2) You must be very regular in your walk; an Uniform Conversation in the ways of Holiness is that which greatly adorns a Christian, and consequently a Covenanter. And if you endeavour such a regular Course of Life, you will not shape your selves according to the Company you fall into. As some have a Religion for every Company, so they have one for Man and another for GOD; and will be more careful and afraid lest their Hypocrisie

be

be discovered by Man, than they are affraid to be made manifest to the Lord. But so it must not be with you who have renewed your Covenant with the Lord: you must be the same in the Closet as in the Publick Assembly, and have a greater regard to the Eye of *JEHOVAH*, and the answer of a good Conscience, than to the Approbation of fellow Creatures. (3) You must be careful to perform all things which you have engaged to, within your Sphere and Station; but must not go without it: God is *a God of Order*, and as he hath placed the Stars in their proper Orbs for the Order and Ornament of the Universe, so hath he assigned to Christians their diverse Stations, for the Beauty, Order and Union of the Church; Christ *the Captain of Salvation*, hath Marshalled his Souldiers into Rank and File, and it were a disordering of his Army if any should break their Ranks. (4) You must slight no Opportunity of pursuing the Ends of your Covenants whatever it may cost you, when Occasion offers, suffering must not deterre you from it; And if the Times be such now as spare both your Persons and Purses, yet you must not be sparing in your Prayers for the reviving of the Work of GOD in the Land, which is the very end of Covenanting. (5) You must be careful that you don't forget the Covenant, forgetting (as you heard before) is a Step towards forsaking, And therefore you must endeavour to have the Covenant nearer to you, than the *Israelites* had it; They had it Written upon the Posts of their Doors, you must have it Written upon the Tables of your Hearts. (6) You must evidence a great deal of Chearfulness and Patience under your Crosses and Losses, which may Occur to you, for your Adherence to this your Covenant; you must neither weaken your own Hands in the discharge of Covenanted Duties by Drooping and Discouragement under these Crosses, nor stumble others by Repining at these Losses, or by any Carriage and Deportment under them, that may import your repenting of what you have now done. And because you are impotent and weak in your selves, therefore (7) You must see that Faith be in Exercise in all your performances of Covenanted Duties. If this be wanting you will perform nothing to purpose, *for without Faith it is impossible to please God.* By this Grace you must keep up Acquaintance with Christ, and have frequent recourse to him, both for cleansing you from your Defilements, when you break the Covenant, and for Strength to perform what you are obliged to by Covenant; both for recovering Grace to raise you up when fallen, and for preventing Grace, to preserve you from falling, or relapsing again. (8) That you may be the more active and Vigilant in keeping Covenant, you must labour to maintain a constant fear of breaking it, and to have a fixed Impression of the Tremenduous Threatnings Denounced against Covenant-breakers, and you must know that all are such in GOD's Account, who satisfie themselves with the form of Godliness,

deny-

denying the power thereof. For this end read and ponder these and the like Scriptures.

Lev. 26. 25. *And I will bring a Sword upon you, that shall avenge the quarrel of my Covenant, and when ye are gathered together within your Cities, I will send the Pestilence among you: and ye shall be delivered into the Hand of the Enemie.* Neh. 5. 13. : : : : : *So GOD shall shake out every Man from his House, and from his Labour, that performeth not this Promise; even thus be he shaken out and emptied.* Jer. 11. 3. *Cursed be the Man, that obeyeth not the words of this Covenant, which I commanded your Fathers, in the Day that I brought them forth: : : : from the Iron Furnace.*

Ezek. 17. 15. *Shall he prosper? shall he escape that doth such things? or shall he break the Covenant and be delivered?* Verse 18. *Seeing he hath despised the Oath, by breaking the Covenant (when lo, he had given his hand) and hath done all these things: he shall not escape.* Verse 19. *Therefore thus saith the LORD GOD, as I live, surely mine Oath that he hath despised and my Covenant that he hath broken, even it will I Recompence upon his own Head.*

The *Minister* having given these Exhortations, closed the Days Work with Prayer, and Singing a part of the 103 *Psalm.* from the 17 *verse* to the 19. And having Intimate the time of Meeting for more Immediate Preparation, for *the Holy Communion*; putting the People in mind to be preparing for the Work, by Fervent Prayer and Supplication, joyned with serious and upright Self Examination; he Dismissed the Congregation after the usual form.

This true and unbayassed account of the Work, in its design, progress and issue, we have given not to Preoccupy false reports only, which we cannot Rationaly suppose an intire freedom from, unless we shall fall in with the opposers of our Covenanted Reformation, and so purchase the good opinion and commendation of Men, at the rate of looseing the Favour of God. The main end of relating some of the more material Heads, scope and Argument of the *Sermons*, is, because there are some things handled in them, which behoved to have been insert in this *Preface*, to clear up our Motives, and call to the Work; which could not be better done, than as the same was cleared then to the People. And this breef Relation, tho falling short of the matter then delivered, may serve to bring things to the Memories of those that found sweet Satisfaction in hearing them in the publick. As for what may be the Observations or Censorious Criticks, either *of the Sermons* in particular, or *the Work* in General, we are perfectly unconcerned about them, being we equaly Value their Approbation, or Disapprobation; providing the matter of Fact be not Misrepresented, and so Truth Injuriously wronged. Nor are we willing here to make any Observations of our own concerning the Issue and on carrying of the Work, tho all the Godly there present

preſent ought to obſerve the Lords Gracious aſſiſtance and favour, ſo far as they found the ſame afforded to themſelves, or diſplayed in others) leſt we may either be in danger to Diminiſh the Grace of GOD by complaining, or incur the ſuſpicion of Self flatterers by Commending; But ſhall leave it to the Judgement of ſuch as were then preſent, and the Candid Interpretation of others, that may Read this preceeding Account thereof.

There have been many Objections made againſt the *Deſign*, *matter* and *form* of the *Covenants*, more againſt Subjects Covenanting to defend the purity, and promote the Reformation of Religion, without the Royal concurrence of their Sovereign Princes; moſt of all againſt private Perſons entering into *Covenant*, or renewing thereof, for the ſaid end, without the General Concurrence of the Repreſentative Body of the Church and State. Theſe which concern the former two, have been fully Anſwered by the greateſt of our Reformers, whoſe Piety and Learning ſet them ſufficiently above the Snarling cenſures of whatſoever cavilling Pens or Tongues; As for what are made againſt the laſt, they are alſo anſwered better than we can pretend to do, in the *Analyſis upon the 29th Chapter of* Deut, *perfixed to the National and Solemn League and Covenant, renewed at* Leſhmahego. Wer unto we refer the Reader. Only becauſe that Book may not be at Hand to every one, that would deſire theſe Objections Solved, we ſhall here Tranſcribe the Anſwers to two or three of the moſt material of thoſe Objections, making but ſmall (if any) Variation from the Authors Words.

Object: 1. *In all the National Covenants, whereof we read in Scripture, there was ſtill the Concurrence of either the Sovereign Authority then in being, or at leaſt of the Captains, Elders, Officers and Heads of the Tribes; And therefore, it cannot be done by private Subjects, without either Royal, or Parliamentary Authority.*

Anſ. Certainly the Obligation of the Covenant, held forth *Deut.* 29. 10, 11, 12, being ſo extenſive, as to reach all the Members of Church and Common Wealth, of all *Qualities*, *Ranks*, *Vocations*, *Ages*, *Sexes*, is to be underſtood *poſitively*, that all theſe are obliged to enter into Covenant, but not *negatively*, that without any of theſe the Covenant ſhould not be entered into. The Motives mentioned are to the ſmall, as well as the great; and without them, as well as with them; the Articles of it, and the keeping and doing them, common to both alike. The Relation that the ſmall and meaner ſort of People have to GOD (the other contracting Party) is the ſame that the Nobles and Great Ones have, and the Privileges of it, to be eſtabliſhed as a People unto himſelf, and to have him for their GOD, do no more belong to the one than to the other; And conſequently, the Small may renew it, as well as the Great; but not *Nationally* to bind the

whole

whole Nation formally, to which indeed the concurrence of the Representatives is necessary. As for Precedents of this Practice, see them above, in the Narrative of the Sermons, *pag.* 10.

Object. 2. *This Covenant having been disclaimed by the Political Father, and made void by Law, never again revived by Authority of Parliament, nor the Law rescinded by which it was declared not Obligatory; is therefore of no binding Force upon us, who have never personally sworn it, and to renew it, and bring our selves under the Bond of it, when we are free, without the concurring or imposing Authority of our Rulers, is high Presumption in Private Subjects.*

Ans. If any Engagements can be supposed binding to Posterity, certainly *National Covenants* to keep the Commandments of GOD, and to adhere to his Institutions, must be of that Nature. It cannot be denyed, that several Obligations do bind to Posterity; such as *Publick Promises* with Annexation of Curles to the Breakers, *Neh.* 5. 12, 13 Thus, *Joshuah's* Adjuration did oblige all Posterity, never to build *Jericho*, *Josh.* 6. 26. And the Breach of it did bring the curse upon *Hiel* the *Bethelite*, in the days of *Ahab.* 1*Kg.* *Publick Vows*, *Jacob's* Vow, *Gen.* 28. 21. did oblige all his Posterity, virtually comprehended in him, *Hos.* 12. 4. The *Rechabites* found themselves obliged to observe the Vow of their Forefather *Jonadab*, *Jer.* 35. 6, 14. For which they were rewarded and commended. *Publick Oaths* do oblige Posterity: *Joseph* took an Oath of the Children of *Israel*, to carry up his Bones to *Canaan*, *Gen.* 50. 25. which did oblige Posterity some hundreds of Years after, *Exod.* 13. 19. *Josh.* 24. 32. National *Covenants* with *Men* before *God*, do oblige Posterity, as *Israels* Covenant with the *Gibeonites*, *Josh.* 9. 15, 19. The breach whereof was punished in the Days of *David*, 2 *Sam.* 21. 1. Especialy National *Covenants* with GOD, before Men, about things Moral and Objectively obliging, are perpetual; and yet more especially (as *Grotius* observes) when they are of an *Hereditary* Nature *i. e.* when the *Subject* is permanent, the *matter* Moral, the End good, and in the *Form* there is a clause expressing their pepetuity. All which Ingredients of perpetual Obligations are clear in *Scotland's* Covenants, which are *National promises*, Adjuring all Ranks of Persons, under a Curse, to preserve and promote Reformation according to the Word of GOD, and Extirpate the opposite thereof. *National Vows*, devoting the then engaging, and succeeding Generations to be the Lord's People, and walk in his ways. *National Oaths*, solemnly Sworn by all Ranks, never to submit to Innovations or Usurpations Contradictory to the word of GOD. *National Covenants*, wherein the King, Parliament and People did Covenant with each other, to perform their respective Duties, in their several Places and Stations, Inviolably to preserve Religion and Liberty. Yea, more *National Laws*, Solemnly Ratified by King and Parliament, and made

made the Foundations of the Peoples Compact with the King, at his Inauguration: And finaly they are *National Covenants with GOD*, as party contracting, to keep all the Words of his Covenant. *The Subject or Parties Contracting* are *Permanent*, to wit, the Unchangeable *GOD*, and the Kingdom of *Scotland* (the same may be said of *England* and *Ireland*) which whilst it remains a Kingdom, is still under the Obligation of these Covenants. The *Matter* is *Moral*, Antecedently and Eternaly binding, albeit there had been no formal Covenant. The *Ends* of them perpetually *Good*, to wit, *the Defence of the true Reformed Religion, and the Maintainance of the King's Majesty's Person and Estate* (as is expressed in the National Covenant) *the Glory of GOD, the Advancement of the Kingdom of our Lord Jesus Christ, the Honour and Happiness of the King's Majesty, and his Posterity, and the publick Liberty, Safety and Peace of the Kingdoms*, as is expressed in the Solemn League. And in the *Form* of them there are clauses expressing their Perpetuity: in the National Covenant, 'tis said, *That the present and succeeding Generations in this Land, are bound to keep the foresaid National Oath and Subscription Inviolable*. And in the Solemn League, Art. 1. *That we, and our Posterity after us, may as Brethren live in Faith and Love*. And Art. 5. *That they may remain conjoin'd in a firm Peace and Union, to all Posterity*. We may add also, the Sanctions of Rewards and Punishments Descending to Posterity, prove the Obligation perpetual. Which is, alas! too visible in our case, as to the Punishments Inflicted for the breach of our Covenants, and like to be further Inflicted, if Repentance prevent not, so that as we have been a Taunting Proverb, and an Hissing, for the Guilt, we may look to be made a Curse and an Execration, for the Punishment of it. The Distinction which some make use of to elude this Obligation is, That suppose they be Materially bound, yet seeing they have not Sworn the Covenants Personally, they are not Formally bound; is both false and Frivolous for our Fathers Oath having all the foresaid Qualifications, binds us formally as an Oath, tho' we have but virtually sworn it, and whether the Obligation be Material or Formal, Implicite or Explicite, its all one in Gods sight, if it be Real, seeing even Virtual Obligations have frequently derived Rewards, and Punishments upon the Head of the Observers or Breakers of them, as well as Formal. Seing then the Obligation of the Covenant upon us is evident to a Demonstration, it cannot in Justice be called a Rebellious Action against Lawful Authority to declare in our Station, that we believe so much, and resolve to practice accordingly. 'Tis indeed too true, that the Wicked Laws enacting the perpetual Breaches of these Covenants, have never been Rescinded; but being they are Wicked, and opposite to the Commandment and Covenant of the LORD the Supreme Legislator, they are naturally void and null, and have been still so esteemed by us.

Object. 3. *Albeit the National Covenant should be granted to be binding,*

upon us the People of Scotland, *and therefore may be renewed; yet, to renew the Solemn League with* England *and* Ireland, *as matters now stand, is ridiculous and impossible.*

Ans. This Objection is partly answered before in the Sermons, *pag.* 15. And may be further cleared, if we consider, that the *Solemn League and Covenant* may be taken under different Respects, *either as a League amongst Men*, or *as a Covenant between GOD and Men*: In the former Sense, as it notes a *League Offensive and Defensive* made betwixt the Collective Bodies of these Kingdoms, 'tis certain, it cannot be taken by us, who are but a poor insignificant handful of People, far from any Authority, or Influence in Church or Common Wealth; the collective and Representative Body of the Three Kingdoms, having basely abandoned their Covenant with GOD, and united in a sinful Compact opposite thereunto; so that to make a League with *England* or *Ireland* in this Sense, were to enter into a sinful Confederacy with *Apostate Covenant Breakers*; But in the latter Acceptation, as it is a *Covenant with GOD*, not as a Witness only, but also as a *Party contracting*, there is no Absurdity or Impossibility, why *Scotland*, or any part thereof may not renew it, obliging themselves by a Solemn Vow, to perform what they are bound to antecedently by the Law of GOD. And if it be considered as an Association, it respects those only, who now do, or hereafter shall adhere unto it, whether here, or in the other two Kingdoms. Hence the Words in the *Preamble* of the *Solemn League and Covenant*, expressing the several Ranks, and the Extent of the Covenanters, were not read at the renewing of it at *Douglass*; because we own our selves to be under a League with none, but such as own the covenanted Reformation; these, and these only, we heartily imbrace as our *Colleagues*, into the dearest and neerest Bonds of Christian Union and Fellowship, according to this League and Covenant. As the Revolt of the Ten Tribes from the true Religion and Covenant of the LORD their GOD, hindered not the Godly of *Judah*, nor the small Party that joyned in the sincere Worship of GOD, out of *Ephraim* and *Manasseh*, to renew their Covenant under the Auspicious Reigns of *Asa*, *Hezekiah*, *Josiah*; Nor did the horrid Apostacy of the *Sectarian* Party in *England* impede our Ancestors to renew this Solemn League and Covenant in *Scotland*, *Anno* 1649. So neither can the Defection of the Generality of the Three Kingdoms, which is to be bewailed (if possible) with tears of Blood, hinder us from testifying our Adherence to the Covenant, or invalidate what we have done therein.

Object. 4. *Albeit the Action should be granted to be for the main, lawful and right, yet it was most unseasonable to undertake it at such a Time, when the Parliament and Ministry is composed of a Set of Men, that evidence no good Affection to the Present Established Church in* Scotland, *who will be ready to interprete the Action of a few immoderately, and unseasonably zealous*

People

People, as the Deed of the whole Presbyterians in Scotland, *and so make a Handle thereof against them, to impose upon them some new Burdens; or to take such Measures as will effectually put a Stop to the more general Renovation thereof throughout the Land.*

In Answer to this *Objection*, we shall only desire the Gentlemen that make it, to remember, That now for the space of 24 years they have been crying, *the Time is not come* wherein we should set about Covenant-renewing; one while they have pretended that the Time was not seasonable, because such as were in Authority were Friends to the Church; and it would look like a suspecting their Integrity, to enter into Covenant for Defence and Reformation of Religion, as if they would not show themselves active enough for these Ends; and prove an Irritation to them to turn Enemies to *Presbyterian Government*; it would cause them think the *Presbyterians* to be a People of indiscreet and ungovernable Zeal, and so disgust them at the Establishment; Another while they excuse themselves from this Duty, because these in Authority are Unfriendly to the *Presbyterian Establishment*; They must walk Cautiously now, and manage prudently, lest they give any Umbrage to *Jacobites* and *Episcopalians*, to Represent them ill at Court, and so occasion the overthrow of the great Security, founded in the *Union Treaty*. Formerly they needed not renew the Covenant, because Religion was not in danger; Now they dare not attempt to do it, because it is; they must wait till a well affected *Parliament* and good *Councellours* set it out of danger again, and then they will not need to Covenant for its Safety. These shifts are too shrewd Discoveries of Neutrality in this Cause. 'Tis to be feared that the Godly have too long been Hood winked with such frivolous pretexts; and 'tis high Time for every one that has the low case of the Work of God in the Land at Heart, to be awakened to renew their Covenant with God and keep the same. The Motives and calls to the Work above mentioned will sufficiently (we hope) demonstrate the seasonableness of it. But if there was a Defect as to the seasonableness, it was not because it was so soon set about, but because it was no sooner.

We shall not dwell any longer upon these and the like Objections; There will not want Mountains of Difficulties in the way, till such time as the Lord coming by his Spirit *in a day of his Power*, shall be pleased to Levell them and say, *What art thou, O great Mountain, before* Zerobabel? *Thou shalt become a Plain.* In that day (we doubt not) there shall be *a willing People* to enter into Covenant with the Lord, *even a perpetual Covenant, that shall not be forgotten.* But in the mean time they would do well to consider the Hazard they bring themselves into, who willfully raise Objections against the Covenant, because they are unwilling to enter into it, or be bound by it.

It

It may be some will Desiderate an Account of the other *Solemn holy Action*, that followed upon the back of this, in regard there were some Circumstances in it not so ordinary, in this Church in former times, because of the Paucity of *Publick Instruments*; But neither do we think it needful to give any large account of it, nor will it fall so properly into this *Preface*, which concerneth only National Covenanting, and it is like the Readers Patience is too far Transgressed upon already; nor was there any *Substantial, or Formal* Difference betwixt it, and the comely order of the Church of *Scotland*, observed in our purest times of Reformation, in the Celebration of that sacred Ordinance, except what in the Form arose from the Circumstances we were in, and the Reason now mentioned. The Work was awful and great, the Persons Employed about it, few and Insignificant in their own Eyes, as well as mean in the Eyes of others, and hence the Lords power and Grace was the more Conspicuous, who (we must not Dissemble it) was present to the Sensible Experience of many, Sealing Instruction upon the Hearts of some, and granting strengthening and Confirming Grace to others, for which he ought to have all the Glory.

But because there has been (as we are informed) no small Clamour raised anent some Expressions used in debarring the Ignorant and Scandalous from the holy Table of the LORD; *That the Minister should have unreasonably and presumptuously excommunicate the Queen and Parliament, and the whole of the Ministers of the Established Church of* Scotland; Therefore we shall here insert the very Words relating to that Affair, as they were uttered by him without any Alteration. In warning the Ignorant, Scandalous and profane to beware of presuming to approach to the holy Table of the LORD, the Minister observed (as the Manner is) the Order of the *Decalogue*, where in the Sins forbidden in the *second Commandment*, as they are enumerate by the very Reverend the *Assembly* of *Divines* sitting at *Westminster*, in their *humble Advice concerning a Larger Catechism*, we find these amongst others, *All devising, counselling, commanding, using and any ways approving any Religious Worship not instituted by GOD Himself; tolerating a false Religion: : : : All Superstitious Devices, corrupting the Worship of GOD, adding to it, taking from it, whether invented and taken up of our selves, or received by Tradition from others, tho' under the Title of Antiquity, Custom, Devotion, good Intent, or any other pretende whatsoever.* Hence he expressed himself in these Words, *I debar and excommunicate from this holy Table of the LORD, all Devisers, Commanders, Users or Approvers of any Religious Worship not instituted by GOD in his Word, and all Tolerators and Countenancers thereof; And by consequence, I debar and excommunicate from this holy Table of the LORD, Queen and Parliament, and all under them, who spread and propagate, or tolerate a false superstitious Worship, ay and while they repent.* And in Relation to the opposing of the Covenant

venants and Work of Reformation, he had these Words, *I excommunicate and debar all who are Opposers of our Covenants and covenanted Reformation, and all that have taken Oaths contrary to our Covenants, and such particularly as are Takers of the Oath of Abjuration, whether Ministers or others, until they repent.*

That this was no Presumptuous and Rebellious Arrogance, is evident because the the sins, for which he Debarred *Queen* and *Parliament*, and all others Guilty of them, are proven from Scripture to be Gross Breaches of GOD's Law, and every Violation thereof persisted in, without Repentance is a sufficient cause (in the opinion of Protestant Divines) to debare and Exclude from the Lord's Table. Now 'tis certain that even these Ministers of the Established Church, who make such obloque against the Work for this particular, do the same thing in effect every time that they Administrate this Ordinance, for (as can be proved, if they please to require it, or do deny it) they excommunicate from the Table all guilty of such Sins, as are forbidden in the *second Commandment*, according as they are specified in the foresaid *Catechism*; And so by an infallible Consequence they excommunicate the *Queen* and *Parliament*, who are grosly guilty of the most of them; only they have not the Courage, ingenuously and freely to own and express the Consequence, but that it follows natively and necessarly from the Premisses, even according to their own Principles, they will never be able to disprove.

Now Reader, Thou hast a just and true Account, so far as was necessary, of our poor weak Endeavours in this Matter, which we hope will at least stand as a Witness and Testimony (without Arrogance we desire to speak it) against the Apostacy of some, and Indifferency of others, who should have been to us as the *He-Goats before the Flock*, in paving our way to *Zion*, but are rather *making to themselves Captains* to cary us back to *Babylon*, and pollute our Land with Idolatry and Superstition; and as a pledge to Posterity, that the LORD has not yet utterly deserted the Land; tho we rather wish (if so it may consist with his holy Purpose, *who is wonderful in counsel, and excellent in working*) That it might tend to excite some to bethink *whence they have fallen, and repent, and to do their first Works, lest the LORD come quickly, and utterly remove his Candle-stick from us.* And engage them to renew these Covenants in a more publick Way, and prosecute the Ends of them with more *Zeal*, *Fidelity* and *Constancy*, *that the LORD may yet delight to dwell amongst us, make our Judges Peace and our Exactors Righteousness*, and make us to be called *Hephzibah*, and our Land *Beulah*.

To fill up the Vacancy of this Page, the Reader may please, to cast his Eye upon the following Passages, quoted from the Writings of some of the ablest Divines, wherewith these Kingdoms have been blessed, since the first Reformation from Popery; wherein he will see, how far different an Opinion they have intertained of the Covenant, from what are the Thoughts of the learned Latitudinarians of our Age.

A Testimony to the Truth of JESUS CHRIST, *and to our Solemn League and Covenant, &c. subscribed by the Ministers of Christ, within the Province of* London, December 14. 1649. Head IV.

'In Order unto Reformation and Defence of Religion, within these three Kingdoms, we shall never forget, how solemnly and cheerfully the Solemn League and Covenant was sworn with Hands lifted up to the most high GOD. : : : : : We were, and are abundantly satisfied, That our Solemn League and Covenant of *September* 27. 1643. is not only warrantable for the Matter of it, and Manner of entering into it, but also of such Excellency and Importance, : : : : That it will be very hard in all Points to parallel it; And therefore as we did sincerly swear this Covenant with GOD, with all our Heart, and with all our Soul, much rejoycing at the Oath, with a true Intention to perform it, and not for promoting any politick Design; so we do believe and profess to the World, That we still stand as firmly engaged to the real Performance of it, with our utmost Endeavours, as at the first taking of it; and that it is not in the Power of any Person or Persons on Earth, to dispense with it, or absolve from it.

The harmonious consent of the Ministers of the County Palatine *of* Lancaster *with their Reverend Brethren the Ministers of the Province of* London. Head V.

'We shall never forget how solemnly it (the Solemn League and Covenant) was sworn, and what rejoycing there was at the Oath, sundry at the taking of it weeping for Joy; And when the Covenant was thus taken, we thought with our selves, that surely now the Crown is set upon *England*'s Head: We judged the Day of entering into this Covenant, to be *England*'s Coronation Day, as it was the Day of the Gladness of our Hearts.

Mr. Philip Nye's *Exhortation at the taking of the Covenant*, September 29th 1643. *Pag.* 2.

'This Oath is such, and in the Matter and Consequence of it of such Concernment, as I can truely say it is worthy of us; yea, of all the Kingdoms of the World; for it is Swearing Fealty and Allegiance to Christ the King of Kings, and a giving up of all these Kingdoms, which are his Inheritance to be Subdued more to his Throne, and Ruled more by his Scepter, upon whose Shoulders the Government is laid.

THE

20 JY 64

The National

COVENANT,

OR

The Confession of Faith of the Kirk of Scotland, *Subscribed at first by the Kings Majesty and his Household, in the Year of* GOD 1580. *Thereafter, by Persons of all ranks, in the Year* 1581, *By Ordinance of the Lords of the Secret Council, and Acts of the General Assembly. Subscribed again by all sorts of Persons in the Year* 1590, *By a new Ordinance of Council, at the desire of the General Assembly: With a General Band for maintainance of the true Religion and the Kings Person. And Subscribed in the Year* 1638, *by the Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, then under-subscribing: Together with their Resolution and Promises for the causes after specified, To maintain the said true Religion, and the Kings Majesty, according to the Confession foresaid, and Acts of Parliament. And upon the Supplication of the General Assembly to His Majesty's High Commissioner, and the Lords of his Majesty's Honourable Privy Council. Subscribed again in the Year* 1639, *by Ordinance of Council, and Act of General Assembly. The Tenor whereof here followeth.*

WE All, and every one of Us underwritten, Protest, that after long and due Examination of our own Consciences, in Matters of true and false Religion, We are now throughly resolved of the Truth, by the Word and Spirit of GOD; And therefore we believe with our hearts, confess with our mouths, Subscribe with our Hands, and constantly affirm before GOD, and the whole World, that this only is the true Christian Faith and Religion, pleasing GOD, and bringing Salvation to Man, which now is by the Mercy of GOD revealed to the World, by the preaching of

of the blessed Evangel, and received believed, and defended, by many and sundry notable Kirks and Realms, but chiefly by the *Kirk of* Scotland, *and sometimes by the Kings Majesty, and three Estates of this Realm*, as GOD's Eternal Truth, and only ground of our Salvation: As more particularly is expressed in the Confession of our Faith, established, and publickly Confirmed by sundry Acts of Parliament, and now of a long time hath been openly professed by the Kings Majesty, and whole Body of this Realm both in Burgh and Land. To the which Confession and form of Religion, we willingly agree in our Consciences in all Points, as unto God's undoubted Truth and Verity, grounded only upon his written Word. And therefore, we abhore and detest all contrary Religion, and Doctrine: But chiefly, all kind of *Papistry*, in general and particular Heads, even as they are now damned and confuted by the *Word of GOD, and Kirk of* Scotland: But in special we detest and refuse the Usurped Authority of that *Roman Antichrist* upon the Scriptures of GOD, upon the Kirk, the Civil Magistrate, and Conscience of Men, All his Tyrannous Laws made upon indifferent things against our Christian Liberty, his Erronious Doctrine against the sufficiency of the written Word, the perfection of the Law, the Office of Christ, and his blessed Evangel. His corrupted Doctrine concerning Original sin, our natural inability and rebellion to Gods Law, our Justification by Faith only, our imperfect Sanctification and obedience to the Law, the Nature, Number and use of the Holy Sacraments. His five bastard Sacraments, with all his Rites, Ceremonies, and false Doctrine, added to the Ministration of the true Sacraments without the Word of God. His cruel Judgement against Infants departing without the Sacrament: His absolute necessity of Baptism: His blasphemous opinion of Transubstantiation, or real presence of Christ's body in the Elements, and receiving of the same by the wicked, or bodies of men. His dispensations with solemn Oaths, Perjuries, and degrees of Mariage forbidden in the Word:

His cruelty against the innocent divorced: his divellish Mass: his blasphemous Priesthood: his profane Sacrifice for the sins of the dead and the quick: his Canonization of men, calling upon Angels or Saints departed, worshiping of Imagery, Relicts, and Crosses, dedicating of Kirks, Altars, Days, Vowes to creatures; his Purgatory, Prayers for the dead, praying or speaking in a strange Language, with his Processions and blasphemous Letany, and multitude of Advocates or Mediators: his manifold Orders, Auricular Confession: his desperate and uncertain Repentance; his general and doubtsome Faith; his satisfactions of men for their sins: his Justification by works, *opus operatum*, works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy water, baptizing of Bells, conjuring of Spirits, crossing, saining, anointing, conjuring, hallowing of GOD's good creatures, with the Superstitious opinion joyned therewith: His Worldly Monarchy, and wicked Hierarchy: his three solemn vows, with all his shavelings of sundry sorts, his erronious and bloody degrees made at *Trent*, with all the subscribers and approvers of that cruell and bloody Bond, conjured against the Kirk of GOD: And finally, we detest all his vain Allegories, Rites, Signes and Traditions, brought in to the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk, to the which we joyn our selves willingly, in the Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively Members of the same, in Christ our Head: Promising and Swearing by the *Great Name of the Lord our God*, that we shall continue in the obedience of the Doctrine and Discipline of this Kirk, and shall defend the same according to our Vocation, and Power, all the days of our lives, under the pains contained in the Law, and danger both of Body and Soul, in the day of GOD's fearful Judgement: And seeing that many are stirred up by Satan, and that *Roman Antichrist*, to promise, swear, subscribe, and for a time use the Holy Sacraments in the Kirk

deceitfully againſt their own Conſciences; minding thereby, firſt, under the external cloak of Religion, to corrupt and ſubvert ſecretly GOD's true Religion within the Kirk, and afterwards, when Time may ſerve, to become open Enemies and Perſecutors of the ſame, under vain hope of the Popes diſpenſation, deviſed againſt the Word of GOD, to his greater Confuſion, and their double Condemnation in the day of the LORD JESUS.

We therefore, willing to take away all ſuſpicion of Hypocriſy, and of ſuch double dealing with GOD and his Kirk, proteſt, and call, *The Searcher of all hearts, for witneſs*, that Our minds and hearts, do fully agree with this our *Confeſſion, Promiſe, Oath* and *Subſcription*, ſo that We are not moved for any Wordly reſpect, but are perſwaded only in our Conſciences, through the knowledge and love of GOD's true Religion, printed in our hearts by the Holy Spirit, as we ſhall anſwer to him in the day, when the ſecrets of all hearts ſhall be diſcloſed. And becauſe we perceive that the quietneſs and ſtability of our Religion and Kirk, doth depend upon the ſafety and good behaviour of [the* Kings Majeſty,] as upon a comfortable Inſtrument of Gods Mercy, granted to this Country, for the maintaining of this Kirk, and Miniſtration of Juſtice amongſt us, we proteſt and promiſe with our hearts under the ſame Oath, Hand-write, and Pains, that we ſhall defend [his † Perſon and Authority,] with our Goods, Bodies and Lives, in the defence of Chriſt his Evangel, Liberties of our Country, Miniſtration of Juſtice, and puniſhment of iniquity, againſt all Enemies within this Realm, or without, as we deſire our GOD to be a ſtrong and merciful defender to us in the day of our Death, and coming of our Lord *Jeſus Chriſt*: To whom with the Father, and the Holy Spirit, be all Honour and Glory Eternally.

* *The lawful Supreme Magiſtrate*

† *The perſons and Authority of ſuch, when God of his Mercy ſhall grant them to us,*

Likeas, many Acts of Parliament not only in general do abrogate

abrogate, annull and reſcind all Laws, Statutes, Acts, Conſtitutions, Canons, civil or municipall, with all other Ordinances and practique penalties whatſoever, made in prejudice of the true Religion and Profeſſors thereof; Or, of the true Kirk-diſcipline, juriſdiction, and freedom thereof; Or in favours of Idolatry and Superſtition; Or of the Papiſtical Kirk: As *Act.* 3. *Act.* 13. *Parl.* 1. *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. of *King James the ſixth*, That Papiſtry and Superſtition may be utterly ſuppreſſed according to the intention of the Acts of Parliament repeated in the 5 *Act. Parl:* 20: of *King James the ſixth.* And to that end they ordain all *Papiſts* and *Prieſts* to be puniſhed by manifold Civil and Eccleſiaſtical pains, as adverſaries to Gods true Religion, preached and by Law Eſtabliſhed within this Realm, *Act:* 24. *Parl:* 11: *K: J: 6th:* as common Enemies to all Chriſtian Government, *Act:* 18. *Parl:* 16: *K: J: 6th:* as Rebellers and gainſtanders of our Soveraign Lord's Authority, *Act:* 47: *Parl:* 3. *K: J: 6th*, and as Idolaters. *Act:* 104: *Parl:* 7. *K: J:* 6*th*, but alſo in particular (by and attour the Confeſſion of Faith) do aboliſh and condemn the *Popes* Authority and Juriſdiction out of this Land, and ordain the maintainers thereof to be puniſhed, *Act*, 2: *Parl*, 1: *Act:* 51: *Parl:* 3: *Act:* 106: *Parl*, 7, *Act*, 114, *Parl:* 12, *K: J*, 6*th*, do condemn the *Popes* Erronious Doctrine, or any other Erronious Doctrine repugnant to any of the Articles of the true and Chriſtian Religion publickly preached, and by Law Eſtabliſhed in this Realm: And ordains the ſpreaders and makers of Books or Libels, or Letters, or Writes of that nature to be puniſhed, *Act*, 46, *Parl*, 3. *Act*, 106, *Parl*, 7, *Act* 24, *Parl*, 11, *K. J*, 6, do condemn all Baptiſm conform to the *Popes* Kirk and the Idolatry of the *Maſs*, and ordains all ſayers, willful hearers, and Concealers of the *Maſs*, the maintainers and Refetters of the *Prieſts*, *Jeſuites*, Traffiquing *Papiſts*, to be puniſhed without any Exception or Reſtriction, *Act*, 5, *Parl:* 1, *Act*, 120, *Parl*, 12, *Act*, 164, *Parl*, 13, *Act*, 193, *Parl*, 14, *Act*, 1, *Parl*, 19, *Act*, 5, *Parl*, 20, *K. J*, 6*th*. do condemn

all

all Erronious Books and Writes containing Erronious Doctrine againſt the Religion preſently profeſſed, or containing ſuperſtitious Rites and Ceremonies Papiſticall, whereby the people are greatly abuſed, and ordains the home-bringers of them to be puniſhed, *Act.* 25. *Parl.* 11. *K. J. 6th*, do condemn the Monuments and dregs of by-gone Idolatry; as going to the Croſſes, obſerving the Feſtival days of Saints, and ſuch other Superſtitious and *Papiſtical* Rites, to the diſhonour of GOD, contempt of true Religion, and foſtering of great errour among the people, and ordains the uſers of them to be puniſhed for the ſecond fault as Idolaters, *Act* 104. *Parl.* 7, *K. J. 6th.*

Likeas, many Acts of Parliament are conceived for Maintainance of GOD's true and Chriſtian Religion, and the Purity thereof in Doctrine and Sacraments of the true Church of GOD, the Liberty and Freedom thereof, in her National, Synodal Aſſemblies, Presbyteries, Seſſions, Policy, Diſcipline and Juriſdiction thereof, as that Purity of Religion and Liberty of the Church was uſed, profeſſed, excerciſed, preached and confeſſed according to the Reformation of Religion in this Realm. As for inſtance, *The* 99 *Act*, *Parl.* 7. *Act* 23 *Parl.* 11. *Act* 114. *Parl.* 12 *Act* 160. *Parl.* 13. *of King James* 6. Ratified by the 4 *Act.* of King *Charles.* So that the 6 *Act Parl.* 1. and 68 *Act. Parl.* 6 of King *James* 6. in the Year of GOD 1579, declares the Miniſters of the bleſſed Evangel, whom GOD of his Mercy had raiſed up, or hereafter ſhould raiſe, agreeing with them that then lived in Doctrine, and Adminiſtration of the Sacraments, and the People that profeſſed Chriſt, as he was then offered in the Evangel, and doth communicate with the Holy Sacraments, (as in the reformed Kirks of this Realm they were publickly adminiſtrate) according to the Confeſſion of Faith, to be the true and Holy Kirk of Chriſt Jeſus within this Realm, and decerns and declares all and ſundry, who either gainſays the Word of the Evangel, received and approved, as the Heads of the Confeſſion of Faith, profeſſed in Parliament, in the Year of God

GOD 1560, ſpecified alſo the firſt Parliament of King *James* 6, and ratified in this preſent Parliament, more particularly do ſpecify, or that refuſes the Adminiſtration of the Holy Sacraments as they were then miniſtred, to be no Members of the ſaid Kirk within this Realm, and true Religion, preſently profeſſed, ſo long as they keep themſelves ſo divided from the Society of Chriſt's Body: And the ſubſequent *Act* 69, *Parl.* 6, of K. *James* 6. declares, That there is none other Face of Kirk, nor other Face of Religion, than was preſently at that time, by the Favour of GOD eſtabliſhed within this Realm, which therefore is ever ſtiled, *God's true Religion, Chriſt's true Religion, the true and Chriſtian Religion, and a perfect Religion.* Which by manifold Acts of Parliament, all within this Realm are bound to ſubſcribe the Articles thereof, the Confeſſion of Faith, to recant all Doctrine and Errors, repugnant to any of the ſaid Articles, *Act* 4 & 9, *Parl.* 1. *Act* 45, 46, 47. *Parl.* 3. *Act* 71 *Parl.* 6. *Act* 106 *Parl.* 7. *Act* 24 *Parl.* 11 *Act* 123 *Parl.* 12. *Act* 194 *and* 197, *Parl.* 14, *of K. James* 6. And all Magiſtrates, Sheriffs, *&c.* on the one part are ordained to ſearch, apprehend and puniſh all Contraveeners; For inſtance, *Act.* 5, *Parl*: 1. *Act* 104 *Parl*: 7. *Act* 25, *Parl*: 11, *K. James* 6. And that notwithſtanding of the King's Majeſty's Licence on the contrary, which are diſcharged and declared to be of no Force, in ſo far as they tend in any ways, to the prejudice and hinder of the Execution of the Acts of Parliament againſt Papiſts and Adverſaries of true Religion, *Act* 106, *Parl*: 7. *K. James* 6. On the other part in the 47 *Act*, *Parl*: 3. *K. James* 6 It is declared and ordained, ſeing the Cauſe of GOD's true Religion, and his Highneſs Authority are ſo joyned, as the hurt of the one is common to both; and that none ſhall be reputed as loyal and faithful Subjects to our Sovereign Lord, or his Authority, but be puniſhable as Rebellers and gainſtanders of the ſame, who ſhall not give their Confeſſion, and make their Profeſſion of the ſaid true Religion, and that they who after Defection ſhall give the Confeſſion of their Faith of new, they

ſhall promiſe to continue therein, in time coming, to maintain our Sovereign Lord's Authority, and at the uttermoſt of their Power to fortify, aſſiſt, and maintain the true Preachers and Profeſſors of Chriſt's Evangel, againſt whatſoever Enemies and Gainſtanders of the ſame: And namely againſt all ſuch (of whatſoever Nation, Eſtate, or Degree they be) that have joyned, and bound themſelves, or have aſſiſted, or aſſiſts to ſet forward, and execute the cruel Decrees of *Trent*, contrary to the Preachers and true Profeſſors of the Word of GOD, which is repeated word by word in the Article of Pacification at *Perth* the 23 of February 1572, approved by Parliament the laſt of April 1573. Ratified in Parliament 1587, and related, *Act* 123 *Parl.* 12 of K. *James* 6. with this Addition, that they are bound to reſiſt all treaſonable Uproars and Hoſtilities raiſed againſt the true Religion, the King's Majeſty, and the true Profeſſors.

Like as all Liedges are bound to maintain the King's Majeſty's Royal Perſon, and Authority, the Authority of Parliaments, without the which neither any Laws, or lawful Judicatories can be eſtabliſhed, *Act* 130 *Act* 131, *Parl.* 8, King *James* 6, and the Subjects Liberties, who ought only to live and be governed by the Kings Laws, the common Laws of this Realm allanerly, *Act* 48 *Parl.* 3. K. *James the firſt. Act* 79 *Parl.* 6, K. *James the* 4, *repeated in the Act*, 131. *Parl.* 8, K. *James* 6. Which, if they be innovated or prejudged, the Commiſſion anent the Union of the two Kingdoms of *Scotland* and *England*, which is the ſole *Act of the* 17. *Parl: of K. James* 6 declares ſuch Confuſion would enſue, as this Realm could be no more a free Monarchy, becauſe by the Fundamental Laws, Ancient Priviledges, Offices and Liberties of this Kingdom, not only the Princely Authority of his Majeſty's Royal Deſcent hath been theſe many Ages maintained, but alſo the Peoples Security of their Lands, Livings, Rights, Offices, Liberties, and Dignities preſerved, and therefore for the Preſervation of the ſaid true Religion, Laws, and Liberties of this Kingdom, it is ſtatute by the 8 *Act*, *Parl.* 1

repeate

repeated in the 99 *Act Parl:* 7, *Ratified in the* 23 *Act Parl:* 11, *and* 114 *Act Parl:* 12 *of K. James* 6, *and* 4 *Act of K. Charles*. That all Kings and Princes at their Coronation and Reception of their Princely Authority, ſhall make their faithful promiſe by their ſolmn Oath in the preſence of the Eternal GOD, that, enduring the whole time of their Lives; they ſhall ſerve the ſame Eternal GOD to the uttermoſt of their Power, according as he hath required in his moſt Holy Word, contained in the Old and New Teſtament. And according to the ſame Word, ſhall maintain the true Religion of Chriſt Jeſus, the preaching of his Holy Word, the due and right Miniſtration of the Sacraments now received and preached within this Realm (according to the Confeſſion of Faith immediatly preceeding) and ſhall aboliſh and gainſtand all falſe Religion contrary to the ſame, and ſhall rule the People committed to their Charge, according to the Will and Command of GOD, revealed in his foreſaid Word, and according to the laudable Laws and Conſtitutions received in this Realm, no ways repugnant to the ſaid Will of the Eternal GOD; and ſhall procure, to the uttermoſt of their Power, to the Kirk of GOD and whole Chriſtian People, true and perfect Peace in all time coming: And that they ſhall be careful to root out of their Empire all Hereticks, and Enemies to the true Worſhip of GOD, who ſhall be convicted by the true Kirk of GOD, of the foreſaid Crimes, which was alſo obſerved by his Majeſty [*] at his Coronation in *Edinburgh* 1633, as may be ſeen in the Order of the Coronation.

* *King Charles the firſt,*

In Obedience to the Commandment of GOD, conform to the Practice of the Godly in former times, and according to the laudable Example of our Worthy and Religious Progenitors, : : : : : : : : : : which was warranted alſo by Act of *Council*, commanding a general Bond to be made and ſubſcribed by his Majeſty's Subiects, of all Ranks, for two Cauſes: One was, For defending the true Religion, as it was then reformed, and is expreſſed

in the Confeſſion of Faith abovewritten, and a former large Confeſſion eſtabliſhed by ſundry Acts of lawful General Aſſemblies, and of Parliament, unto which it hath Relation, ſet down in publick Catechiſms, and which had been for many Years with a bleſſing from Heaven, preached and profeſſed in this Kirk and Kingdom, as GOD's undoubted Truth, grounded only upon his written Word. The other cauſe was, for maintaining the King's Majeſty, His Perſon, and Eſtate: The true worſhip of GOD and the Kings Authority, being ſo ſtraitly joined, as that they had the ſame Friends, and common Enemies, and did ſtand and fall together. And finally, being convinced in our Minds, and Confeſſing with our mouths, that the preſent and ſucceeding Generations in this Land, are bound to keep the foreſaid National Oath and Subſcription inviolable. We ———— under ſubſcribing, conſidering divers Times before, and eſpecially at this Time, the danger of the true Reformed Religion, ———— and of the Publick Peace of the Kingdom: By the manifold Innovations and evils generally contained, and particularly mentioned in Supplications, Complaints, and Proteſtations, * Do hereby profeſs, and before *GOD*, his Angels, and the World ſolemnly declare, That, with our whole Hearts we agree and reſolve, all the days of our Life, conſtantly to adhere unto, and to defend the foreſaid true Religion, and (forbearing the practice of all Novations, already introduced in the Matters of the Worſhip of GOD, or approbation of the Corruptions of the publick Government of the Kirk, or Civil Places and Power of Kirk-men; † till they by tryed and allowed in free Aſſemblies, and in Parliaments) to labour by all means lawful to recover the purity and liberty of the Goſpel, as it was Eſtabliſhed and Profeſſed before the foreſaid Nova-

* *Remonſtrances, Declarations, and Teſtimonies of Old and of late;*

† *Or any other Corruptions thereof, Prelatick or Eraſtian, either tryed*

Novations: And becauſe after due Examination, we plainly perceive, and undoubtedly believe, that the Innovations and evils contained in our Supplications, Complaints, and Proteſtations ‖ have no warrant of the Word of GOD; are contrary to the Articles of the foreſaid Confeſſions, to the intention and meaning of the bleſſed Reformers of Religion in this Land, to the above written Acts of Parliament, and do ſenſibly tend to the reeſtabliſhing of the Popiſh Religion and Tyranny, and to the ſubverſion and ruine of the true Reformed Religion, and of our Liberties Laws and Eſtates: We alſo declare, that the foreſaid Confeſſions are to be interpreted, and ought to be underſtood of the foreſaid Novations and evils, no leſs then if every one of them had been expreſſed in the foreſaid Confeſſions, and that we are obliged to deteſt and abhore them, amongſt other particular heads of *Papiſtry* Abjured therein: And therefore from the knowledge and Conſcience of our duty to God, [to * our King and Country,] without any worldly reſpect or inducement, ſo far as humane infirmity will ſuffer, wiſhing a further meaſure of the Grace of *God* for this effect, We promiſe, and Swear by the *Great Name of the LORD Our GOD*, to continue in the Profeſſion and Obedience of the foreſaid Religion: That we ſhall defend the ſame, and reſiſt all theſe contrary Errors and Corruptions, according to our Vocation, and to the uttermoſt of that power that *GOD* hath put in our hands, all the days of our Life: And in like manner, with the ſame heart, We declare before GOD and Men, That we have no intention nor deſire to attempt any thing that may turn to the diſ-

‖ *tryed or to be tryed, ſuch as Indulgence, the Toleration, the Magiſtrats appointing Faſts without Advice and Conſent of the Church, Diſſolving Aſſemblies, &c.*

‖ *Remonſtrances, Declarations and Teſtimonies,*

* *To Rigtheous Governours, (when obtained) and to our Country,*

honour of GOD, or to the Diminution of [the †Kings] greatneſs and Authority: But on the contrary, We promiſe and Swear, that we ſhall, to the uttermoſt of our Power, with our Means and Lives, ſtand to the Defence of [our ‖ Dread Soveraign, the Kings Majeſty, his Perſon, and Authority,] in the defence and preſervation of the foreſaid true Religion, Liberties and Laws of the Kingdom: As alſo to the mutual defence and aſſiſtance, every one of us of another in the ſame cauſe, of maintaining the true Religion and [his * Majeſty's] Authority, with our beſt council, our, bodies, means and whole power, againſt all ſorts of perſons whatſoever. So that whatſoever ſhall be done to the leaſt of us for that cauſe, ſhall be taken as done to us all in general, and to every one of us in particular. And that we ſhall neither directly nor indirectly ſuffer our ſelves to be divided or withdrawn by whatſoever ſuggeſtion, allurement, or terrour from this Bleſſed and Loyal Conjunction, nor ſhall caſt in any let or impediment, that may ſtay or hinder any ſuch reſolution as by common conſent ſhall be found to conduce for ſo good ends. But on the contrary, ſhall by all lawful means labour to further and promove the ſame, and if any ſuch dangerous and diviſive motion be made to us by Word or Write, We, and every one of us, ſhall either ſuppreſs it, or if need be ſhall incontinent make the ſame known, that it may be timeouſly obviated: Neither do we fear the foul aſperſions of Rebellion, Combination, or what elſe our Adverſaries from their craft and Malice would put upon us, ſeing what we do is ſo well warranted, and ariſeth from an unfeigned deſire to maintain the

† *The lawful ſupreme Magiſtrates,*

‖ *The Perſons and Authority of Soveraigns, having the Qualifications which the Scriptures require,*

The Lawful Supreme Magiſtrates

the true Worſhip of God, the Majeſty of [‖ our King,] and peace of the Kingdom, *Lawful Supreme Magiſtrates*, for the common happineſs of our ſelves, and the poſterity. And becauſe we cannot look for a Bleſſing from God upon our proceedings, except with our Profeſſion and Subſcription we join ſuch a Life and converſation, as beſeemeth Chriſtians, who have renewed their Covenant with God; we, therefore faithfully promiſe, for our ſelves, our followers, and all other under us, both in publick, in our particular Families and perſonal Carriage, to endeavour to keep our ſelves within the bounds of Chriſtian liberty, and to be good examples to others of all Godlineſs, Soberneſs and Righteouſneſs, and of every duty we owe to God and Man. And that this our Union and Conjunction may be obſerved without violation, we call the living God the Searcher of our Hearts to witneſs, who knoweth this to be our ſincere Deſire, and unfained Reſolution, as we ſhall anſwer to JESUS CHRIST, in the great day, and under the pain of God's everlaſting wrath, and of infamy, and loſs of all honour and reſpect in this World: moſt humbly beſeeching the Lord to ſtrengthen us by is holy Spirit for this end, and to bleſs our deſires and proceedings with an happy ſucceſs, that Religion and Righteouſneſs may flouriſh in the Land, to the glory of GOD, the honour of [our King ‖] and peace and comfort of us all. In witneſs whereof we have ſubſcribed with our hands all the Premiſſes, *&c.* *Lawful Supreme Magiſtrates*,

The Articles of this Covenant, which was at firſt Subſcription* referred to the termination of the General Aſſembly, being determined, and thereby the 5 Articles of *Perth*, the Government of the Kirk by Biſhops, the Civil Places and Power of Kirk-Men, upon the Reaſons and Grounds contained in the Acts of the General Aſſembly, declared to be unlawful within this Kirk, we ſubſcribe according to the Determination foreſaid.

* *Anno* 1638.

A Solemn League and Covenant,

For Reformation, and Defence of Religion, &c.——

WE—— Having before our Eyes the Glory of GOD, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happiness of [the * Kings Majesty and his Posterity] and the true publick Liberty, Safety, and Peace of the Kingdoms, wherein every ones private condition is included; And calling to mind the treacherous and bloody Plots, Conspiracies, Attempts and Practices of the Enemies of God against the true Religion and Professors thereof in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and how much their Rage, Power and presumption are of late, and at this time increased and Exercised; whereof the deplorable Estate of the Church and Kingdom of *Ireland*, the distressed Estate of the Church and Kingdom of *England*, and the dangerous Estate of the Church and Kingdom of *Scotland*, are present and publick Testimonies: We have now at last [‖ after other means of Supplication, Remonstrance, Protestation and Suffering] for the preservation of our selves and our Religion from utter Ruin and Destruction, according to the Commendable practice of these Kingdoms in former times, and the example of GOD's People in other Nations, after mature deliberation, resolved and determined to enter into a mutuall and Solemn League and Covenant: Wherein we all Subscribe, and each one of us for himself, with our hands lifted up to the most high GOD, do Swear;

* *Lawful Supreme Magistrates,*

‖ *After all the Supplications, Remonstrances, Protestations, and Sufferings of our Fathers, & our own Grievous sufferings, and contendings, both before & since the late Revolution,*

1. That we shall sincerely, really and constantly, through the grace of GOD, endeavour in our several places and callings

lings, the preſervation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline, and Government, againſt our common Enemies; the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worſhip, Diſcipline and Government, according to the Word of God, and the example of the beſt Reformed Churches; and ſhall endeavour to bring the Churches of GOD in the three Kingdoms, to the neareſt conjunction and Uniformity in Religion, Confeſſion of Faith, Form of Church-government, Directory for Worſhip and Catechizing; that we and our Poſterity after us, may as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midſt of us.

2. That we ſhall in like manner, without reſpect of Perſons, endeavour the Extirpation of Popery, Prelacy (that is, Church-government by Arch-biſhops, Biſhops, their Chancellors and Commiſſaries, Deans, Deans and Chapters, Archdeacons, and all other Eccleſiaſtical Officers depending on the Hierarchy) Superſtition, Hereſie, Schiſm, Profaneneſs, and whatſoever ſhall be found to be contrary to ſound Doctrine, and the Power of Godlineſs; Leſt we partake in other Mens ſins, and thereby be in danger to receive of their Plagues; And that the Lord may be one, and his Name one in the three Kingdoms.

3. We ſhall with the ſame Sincerity, Reality and Conſtancy, in our ſeveral Vocations, endeavour with our Eſtates and Lives mutually to preſerve the Rights and Priviledges of the Parliaments * and the Liberties of the Kingdoms; And to preſerve and defend [the King's ‖ Majeſty's] Perſon and Authority, in the preſervation and defence of the true Religion, and Liberties of the Kingdoms; That the World may bear witneſs with our Conſciences of our Loyalty, and that we have no thoughts or intentions to diminiſh [his ‖ Majeſty's] juſt Power & Greatneſs.

(* *When reſtored, according to their Ancient Foundation*)

‖ *the lawful ſupreme Magiſtrates,*

‖ *The Lawful Magiſtrate's,*

4 We

4 We shall also with all Faithfulness endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindering the Reformation of Religion, dividing [the † King] from his People, or one of the Kingdoms from another, or making any Faction, or Parties amongst the people contrary to this League and Covenant, That they may be brought to publick trial, and receive condign Punishment, as the degree of their Offences shall require or deserve, or the supreme Judicatories of both Kingdoms respectively, or others having power from them for that Effect, shall judge convenient.

† *The lawful Magistrate, when obtained,*

5. And whereas the Happiness of a blessed Peace between these Kingdoms, denyed in former times to our Progenitors, was by the good Providence of GOD granted unto [* us], and : : : : : concluded, and settled by both Parliaments, We shall each one of us, according to our Place and Interest, endeavour that they may be and remain conjoyned ‖ in a firm Peace and Union to all Posterity, And that Justice may be done upon the wilful Opposers thereof, in manner expressed in the precedent Article.

* *our Reformers.*

(‖ *as they were then*)

6. We shall also according to our Places and Callings in this Common Cause of Religion, Liberty, and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaing and pursuing thereof; And shall not suffer our selves directly or indirectly by whatsoever Combination, Perswasion or Terror, to be divided and withdrawn from this blessed Union and Conjunction, whether to make Defection to the contrary part, or to give our selves to a detactable Indifferency or Neutrality in this Cause, which so much concerneth the Glory of God, the good of the Kingdoms, and honour of [the † King;] But shall

† *The lawful Supreme Magistrate;*

solemn Declarations of the unalterableness of all the Branches of the Act of Security for the Church; the opening a Door to Ease, Benefite, and Protection to all Errours and Erroneous Teachers, except *Popish Recusants* and denyers of the Blessed Trinity. The discharging of all Disturbance to be given to such *Heretick*s and *Erronious* Persons, the Prohibition of Magistrates to give their Assistance to the prosecution of *Scandalous* Persons, or any that may be Processed, since every Process may end in Excomunication, the Exorbitant Fines contrary to the *Claim of Right*, and Bill of Rights referred to in the Oath of *Abjuration*, annexed to failzures perhaps of Memory, and unequally laid upon *Presbyterian* and *Episcopal* Preachers, and many other things, which it will be very hard for any *Presbyterian* Minister to consent to, even in the most tacite way: I cannot but think to save them from this, those that have clearness to take this Oath, will labour to be distinct in their Testimony against these things in the Act, whereby it comes to be imposed upon them; and as to the manner. 2*ly*, Of imposing this Oath I cannot but notice, that it comes to *Presbyterian* Ministers, armed with very extraordinary Penalties (to us in *Scotland*) the Act with respect to Civil Officers and Military referred to in the Toleration Act, makes the Penalty, to be Incapacity and Inability in Law, to Execute the *Ministerial Office*; and upon continuance in it, personally, or by Depute, the Sum of 500 *lib. Sterl.* And many other Clauses in another Act, 13 and 14 of *William* 3*d.* which I have not by me, and this same Act leads into the ground of imposing this Oath; and that is, *Two Justices of Peace, their Suspition of a Minister to be disaffected to the Queen and Government, and lyes open to all the Penalties of Convict Popish Recusants.* Now, you will observe with me, *first.* That thir Penalties (in some cases at least) will come in among the exorbitant Fines complained of in our *Claim of Right*, and the *English Bill of Rights* referred to expresly in the Oath it self, as illegal and Gravaminous to the Subject,

and yet continued here, in case of refusal of this Oath, you know well enough there are many *Presbyterian* Ministers in *Scotland*, that have not the half of 500 *Lib. Sterling*, and such a Penalty upon them, bring the Old Fines betwixt 60 and 1688, very fresh in my Mind.

2*ly*. These Penalties, as I hinted before, are very unequally laid upon the *Presbyterian Ministers*, and even sorer upon them than upon the *Episcopal Clergy* by far, who may abide in their *French Principles*, and be no worse than before; but the former must be all over *Alamode d' Angleterre*, or lose their Office and Benefice 3*ly*. As the Annexation of thir Penalties does involve the heavy Suspicion of Disaffection to the Queen and Government, so they may be an Inlet to Precipitation and Unwariness in swallowing this complicated Oath, to say no worse; and if an Oath be a Part of Divine Worship, so and so circumstantiate, I shall not say this is Persecution; because a Man's Light will not come up to worship GOD in the Method the Government does: But I must think, it will be an Inlet to real Persecution, to those who shall be so unhappy, as to continue in the Excercise of the Ministry, they have from the Lord Jesus Christ, and to preach out of Season, in the Sense of the Imposers: I might inlarge at some length upon all the evil Consequences, this Annexation of such Penalties to dubious and involved publick Oaths, may have and hath already had; but I need not to you. *Lastly*, How far these heavy Penalties are consistent with taking this Oath *heartily, willingly and truely*, I must leave to the Takers to consider; at present it looks to me like a School-Boy's going to School heartily and willingly, when the Rod is over his Head. These are a few of the more obvious Difficulties that offer upon this Oath considered under it more general Incumberances.

I come now to go through it a little more particularly and you will bear with me a little in running over its Branches.

Some

Some of my Remarks upon them may appear minute and small, but these will be more than ballanced by others of them, that are certainly of outmost Importance to the Church of *Scotland*, at this Juncture, and very inconsiderable Things to some, may be momentuous in the Eyes of weak, short-sighted Persons like me, especially in the nice Matter of an Oath, which ought to be very plain and clear to the meaneſt that takes it. *1ſt*. Then there are several Words, Phraſes and Expreſſions, which to me do not appear ſo plain and clear, as I would deſire, before I can embody them in a ſolemn Oath. Allow me to remark, *1ſt*. Upon this Head, That this Oath is all over framed and formed for *England*, in their Stile and Phraſes peculiar to their Law and Cuſtoms, and at firſt, I dare ſay, they had few Thoughts of its coming over the *Border*, ſo you need not wonder, that a poor *Scotſman* like me be a little dull in taking up, and unacquainted with many Expreſſions in it. I did expect after an *Incorporating Union*, a conſiderable Communication of Cuſtoms, Taxes and other Things, I need not name; but deſired neither their Worſhip nor Oaths, and heard many ſay, We were unalterably ſecured againſt both; but now find it otherways: But to come to particulars, *2ly*. In this Oath the Swearer *declares in his Conſcience*. This is a Phraſe I want to be explained, if its Senſe be *declaring by Conſcience*, or an Oath by it, I reckon it an unſafe Way of Swearing, & ſomewhat like the unlawful Oaths, too cuſtomary, *By my Soul! by my Conſcience! by my Faith*. If *declaring in Conſcience* be with Reflection and Knowledge, it ſeems a needleſs Clauſe, when [*before GOD*] is added next: If it be underſtood a *Declaring the inward Thoughts and Sentiments of my Soul*, I know not how far it may be improven, if times turn as they have been, to oblige Perſons to propale their Sentiments upon tickliſh Political Subjects, that they may be made their own Accuſers; what has been may be again. This Phraſe leads *3ly*. To another ſib to it, *I believe in*

my Conscience, that the Person pretended, &c. I do not understand the Import of *Believing in my Conscience*; the Scripture indeed speaks of *believing with the Heart, and confessing with the Mouth*; but I never took *Conscience* to have a Respect to Believing; in the Schools I have heard Believing, *to have been an Act of the Mind, and not of the Conscience*. 4*ly*. I know not how far, *to renounce*, imports a prior owning of Allegiance and Obedience to the Person, with Respect to whom, by this Oath a Renounciation is made; only I can assure you, I never reckoned my self under any Tye to the Person here renounced, more than I am under to the *French* King, or great *Turk*. Some indeed who have taken this Oath, I think have given good Cause to be obliged to renounce; but its hard, that one, that never was under this Allegiance and Obedience, should be put among the Number of *Jacobites*, and these in the *French* Interest.

5*ly*, I am much a stranger to the import of the Word *Abjure*, what it imports, and how far it extends, it seems to me only to relate to present Allegiance and Obedience, and so will formally answer the Title of the *English* Act of *Parliament*, wherein that Oath was first imposed, *An Act for extinguishing the Hope of the Pretended Prince of Wales*. And if it relate only to this, it seems Synonimous to Renounciation; If Abjuring be a Swearing never to give Obedience to the said Person, or Swear Allegiance to him, much may be said anent it: But I am sensible of the Difficulty of expressing my self upon this Head, it falls in so much with what the Friends of the Pretender advance for themselves, that a *Presbyterian* and a *Protestant* is in a strait lest he fall under the Imputation of one of his Abbettors. You know its said this is a limiting of Providence, which can make a change upon that Person, and it is an involving our selves in inextricable Difficulties, if by Conquest or Consent of the now Imposers of this Oath, upon a change in him he should come in among us. These and many

many other things that may be scruples I know will flout at as favouring of secret respect for the *Pretender*; but what his Friends advance from this Principle, if in the Lords Righteous Judgment upon the Lands for their lusting to be back to *Egypt*, and forgetting and undervaluing our great Deliverance at the Glorious Revolution, and the reviling the Memory of our Generous Deliverer, he came in among us, they may come to be just Scruples to those that are of quite other Principles, allow me then to ask you a few Questions upon this *Abjuration*, without the Suspicion of *Jacobitism*, which I expect Answers to. And 1st, Is abjuring a Habile and proper way to prevent the *Pretender*'s coming to the Throne in this Degenerate Age, when publick Oaths are of so little influence, and a known principle is owned and advanced by the takers of them, that even the Obligation of this Oath will cease, if the Power imposing it be not in case to defend us in standing by it? 2*ly*, Have any persons or things been abjured in *Britain* heretofore, but they have been brought in? 3*ly*, May not what hath been, yet be; and shall not former Experience learn us Caution in thir Matters? 4*ly*, Whether General *Monk* and others who took the *Tender* were by it obliged to oppose the Restoration, or sinned in taking that Oath? And further whether 5*ly*, The said General and others that were very frank for that *Abjuration*, had not their Eye over the Water, and were promoting the Kings Interest by heightening the Disgust at *Cromwell*'s Goverment, by promoting the *Tender*, and for paving the way for Restoring King *Charles*? 6*ly*, Whether this method was more approveable or more sinful than that of the Generality of *Presbyterian Ministers* at that Time, who refused the *Tender*, and were well payed home for this & other Breanches of Loyalty afterwards; by the taking of some of their Heads, and the turning the rest of them a grazing? and whether under after Difficulties, these that took the *Tender*, and afterwards got Bishop-

ricks

wicks, of these that refused this Oath, and were turned out might have most Peace? 7*ly*. Whether some that take and impose this Oath of *Abjuration* now, may not have Abundance of Goodwil and Inclination, when things are ripe to bring in the Person abjured? And in that Case, 8*ly*. What Power on Earth can dispense with their former Oath, and free them from the Guilt of Perjurie? 9*ly*. How far are all that take this Oath, bound before GOD never to submit, or give any Obedience to the now *Pretender*, if he shall by the Call of the *Primores Regni* be brought in, when he hath in Profession renounced the Religion, and *French* Measures, in which he is educate? *Lastly*. How far is it lawful to interpose the Holy Name of GOD in Matters of this Nature, that are not in our Power to prevent, and when Circumstances alter, may involve us necessarly in sinful Things? These Things, I am sure, need to be fully cleared, and set in their due Light, before a Person can abjure, in what appears to me to be the expres plain, and common Sense of the Word. Tho' I confess, I am at a Loss, as to the Import of *Abjuratory Oaths*; because in my small Reading, I have not met with this Branch of Oaths, handled by Writers on that Subject. 6*ly*. There follows another expression, that needs to be a little cleared, before it can be Sworn in Judgment, *Traiterous Conspiracies & Attempts whatsomever, & within a little the takerobliges himself to do his best endeavour to disclose all Treasons, and Traiterous Conspiracies.* It seems needful the Nature of these be opened, they are large and comprehensive Expressions, which may have things under them. One that is a stranger to the *English Laws* may not be awar of. It is not very long since many things were made *Treason* that are not reckoned so now? and things may come by Authority to be Charges of this Nature, that are not so at present: Its but a few Months since a Bishop appearing for the Revolution, and the Lawfulness of resisting Princes, for subverting the Constitution, was said to be

Treason

Treaſon, and it was moved he ſhould be brought to the Bar of the Houſe for it. It is not above five Years ſince it was *Treaſon* to alter or innovate, or do any thing in prejudice of the Dignity and Privileges of our *Scots Parliament*, and yet its now reduced to 45. And theſe ſwallowed up in much greater Numbers at *London*, and how far its *Treaſon* in *England* to own the Obligation of our *Covenant*, to Reform *England* you can better tell than I. 7*ly*, This Oath obliges the Swearers to defend the Queen to their outmoſt in her Perſon and Crown; which I underſtand, but for what follows her Dignity is that I do not know the import of. I ſuppoſe it is one Brench of this Dignity, That the Sovereign in *England* is the Head of the Church, and Supreme in all Caſes Civil and Eccleſiaſtick. I want to know how far a *Scots-man* is obliged to ſupport her Majeſty in that Claim even in *England*; If ſo be the *Clergy* ſhould ſet up for an *Independency*, in Eccleſiaſtick and more Spiritual Power from the Queen, or the Lower Houſe ſhould inſiſt upon their Power, as *Presbyters* to meet and act without Direction of the Biſhops, which is founded upon their Power derived from the Sovereign's Supremacy, and Broils ſhould happen on that ſcore, I ſee not but the taker of this Oath ſtands oblid'd to defend the Queen's Dignity in this Matter, Caſes might be adduced nearer Home, but theſe Inſtances are ſufficient to ſhew this brench needs an Exlication. There are ſeveral other Expreſſions in the Oath, that need to be cleared, but I fear I have outwearied you upon this Head already. What may be in the Belly of *defending, ſupporting and maintaining to the utmoſt of my Power*, I know not, and what follows, *not only againſt the ſaid* James, *but all other Perſons whatſomever*, is of ſuch a large Extent, that I know not where it may land, when Providency may change, and the State of *Europe* alter: This Oath, as all Oaths ought, is to be taken without Equivocation and Mental Reſervation, and I could add Diſpenſation from *Pope* or *Pretender* too; but

but *without all secret Reservation whatsoever*, does enlarge the Matter pretty far indeed, unless it be of another Sense, than I take it to be; its very plain all *Promissory Oaths* do involve many reserved Conditions, if we live, if it be in our Power, if it shall be for the Good of the Person we promise to, and such like. Now I want to know, if a Person taking this Oath, with a View to the Reserved Rights of *Scotland*, and the Church here, said to be secured by the *Union Act* and with an Eye to our Successors taking our *Claim of Right* and *Coronation Oath*, and obliging himself to preserve unalterably the *Presbyterian Government* in *Scotland*, be not contrary to this Clause, *without any Reservation whatsoever*. Again *Recognition* is a Term every Body that has taken this Oath, I doubt, does not fully understand, or how far Persons in a more private Station are called to recognize a Prince's Right? or what they do when they do so: And the last Words, *Upon the true Faith of a Christian*, really want to be explained: I at first View, fancied this in the *English* Frame of the Oath, had a Relation to the Custom of laying their Hand on, or kissing the Evangel or Bible, which is the Rule of a true Christian's Faith, but I checked my self for this Notion, whether it be as they hope to be saved, or if it import the Indoction of all the Promises into the Body of the Swearer's Christianity, or what is the Meaning of it, I am in the Dark. This may suffice, and more, to show the Truth of my first Remark, *That there are several Clauses in this Oath, that are dark and doubious, and yet the Taker must give his Oath in the plain Sense of the Words.* 2*ly*. Give me leave to observe in this Oath, several Articles, as they appear to me, neither proper nor competent to be declared or sworn to, by the most part of those, who stand obliged to swear this Oath. These I but hint at, because the most important Difficulties are yet to follow. 1*st*. Then the Takers are to declare before GOD and the World, That Queen *Ann* is lawful and rightful Queen of this Realm, and

ance and Amendment: many also have been overlooked because of their Eminency in the World, or past over for pecuniary mulcts: And whereas in the same first Article of the Solemn League, we are bound "To endea-"vour the promoting and propagating of the Reformation, and Uniformity in Religion, Confession of Faith, Form of Church Government, (which as it was primarly understood, so still we own to be only *Presbyterial*) "Directory for Worship and Catechising. According to the Scriptures,

Isai. 19. 18. In that day shall five Cities in the Land of *Egypt* speak the Language of *Canaan*, and swear to the LORD of Hosts.

Jer. 32. 39. And I will give them one Heart and one Way, that they may fear Me for ever, for the good of them and of their Children after them.

Zech. 14. 9. And the LORD shall be King over all the Earth: In that day there shall be one LORD, and his Name one.

Acts 2. 46. And they continuing daily with one accord in the Temple, and breaking Bread, from house to house, did eat their Meat with Gladness and Singleness of Heart.

Acts 4. 32. And the Multitude of them that believed were of one Heart, and one Soul.

1 *Cor.* 7. 17. But as GOD hath distributed to every Man, as the LORD hath called every one, so let him walk; and so ordain I in all Churches.

Gal. 6. 16. And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the *Israel* of GOD.

Phil. 3. 16. Nevertheless, whereto we have already attained; let us walk by the same Rule, let us mind the same thing.

Yet as our Fathers had Reason to complain, "That the Prophane, "loose and insolent Carriage of many in their Armies, who went to the "Assistance of their Brethren in *England*, and the Tamperings and unstraight Dealings of some Commissioners, and others of our Nation, in "*London*, the Isle of *Wight*, and other Places, had proved great Lets to "the Work of Reformation, and settling of Kirk Government there; "whereby Error and Schism in that Land had been greatly increased, "and Sectaries hardened in their Way"; So much more during the time of the late Persecution, the offensive Carriage of many who went to *England*, is to be bewailed, who proved very stumbling to the *Sectarians* there.

There hath been little Zeal or Endeavour, for such an Uniformity; little praying for it, or mourning over the Obstructions of it; but upon the contrary a Toleration was imbraced, introductive of a Sectarian Multiformity of Religion, without a Testimony against the Toleration, even of Popery it self, under the Usurper *James* Duke of *York*. And since the Revolution, the Land hath done exceeding much to harden them. 1*st*. By accepting such Persons to the Royal Dignity over this Realm, as had sworn to maintain the

Antichristian Hierarchy of Prelacy, with all the Superstitions and Ceremonies of the Church of *England*, and who countenance a Multiformity in the Worship of GOD, and Government of the Church, and do not suppress such as are unsound and Heterodox in the fundamental Articles of the Christian Faith: And next to put a full stop to all endeavours of Uniformity and Union in the Lord's way, and to bring the Nation under an indispensible Necessity of Covenant breaking, this Nation hath entered into an *Incorporating Union* with *England* in such Terms, and upon such Conditions as formally and explicitly Establish *Prelacy*, as the Church Government there, to all succeeding Generations; and that while in the mean time, all manner of *Sectarian* Errors are there encouraged, maintained, and supported by means of a Toleration; by the Concluding of which Union, this Land hath said upon the Matter, that there is no Obligation upon us to tender the advancement of Religion in that Nation, or to study such means and methods as might tend to bring them to a sense of their Breach of Covenant, or reduce them to a performance of the Duties whereunto they are engaged; and thus this Land hath hardened them in their sinful ways, and Courses, contrary to this Solemn League; and given them ground to think, that we look upon the Obligation thereof to be loosed. This Land hath been wanting in Campassion to them as Brethren, in not labouring to shew them their Sin and Danger, while persisting in a profest Violation of their Vows; and refusing them help in their need, when Supplication was made by some of them to the first *Assembly* after the *Revolution* for Ministers to Preach the Gospel. And tho' this Land hath sought out methods how to entertain Amity and Friendship with them; yet have they not endeavoured to have it such as that the Lord should upon that Account *delight to dwell amongst us*: Nay, upon the contrary, unless these methods be repented of and forsaken, it is impossible that Reformation should ever amount to that Degree of perfection in these Kingdoms, to which through the Mercy of GOD it once arrived; so that instead of *living together in Peace and Love, we and our Posterity after us*, are like to live in a joint Defection from our Covenant Engagements, made to the Most High GOD.

In the Second Article of the Solemn League and Covenant we Swear, That we shall without respect of Persons endeavour the Extirpation of *Popery*, *Prelacie*, *Superstition*, *Heresie*, *Schism*, *Profaneness*, and whatsoever shall be found to be contrary to sound Doctrine, and the Power of Godliness. And in the *National Covenant*, to abhore and detest the *Anti-christian* wicked *Hierarchy*, &c. According to the Scriptures,

Exod. 23. 32, 33. Thou shalt make no Covenant with them, nor with their Gods. They shall not dwell in thy Land, lest they make thee sin against

gainſt Me: For if thou ſerve their Gods, it will ſurely be a Snare unto thee. *Exod.* 34. 12, 13. Take heed to thy ſelf, leſt thou make a Covenant with the Inhabitants of the Land whither thou goeſt, leſt it be for a Snare in the midſt of thee. But ye ſhall deſtroy their Altars, break their Images, and cut down their Groves. *Deu.* 13. *Chap. throughout.*

Judges 2. 2. And ye ſhall make no League with the Inhabitants of this Land; you ſhall throw down their Altars *&c.*

Zech. 13. 2, 3. And it ſhall come to paſs in that day, ſaith the LORD of Hoſts, that I will cut off the Names of the Idols out of the Land, and they ſhall no more be remembred: And alſo I will cauſe the Prophets and the unclean Spirits to paſs out of the Land. And it ſhall come to paſs, that when any ſhall yet propheſie, then his Father and his Mother that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the Name of the LORD: and his Father, and his Mother, that begat him, ſhall thruſt him through, when he propheſieth.

1 *Tim.* 4. 1, 2, 3. Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits and Doctrines of Devils: Speaking Lyes in Hypocriſie, having their Conſcience ſeared with a hot Iron: Forbidding to marry, and commanding to obſtain from Meats, which GOD hath created to be received with Thankſgiving of them which believe, and know the Truth.

Rev. 17. 5. And upon her fore-head was a Name written, MYSTERY *BABYLON*, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. *Ver.* 16. And the ten Horns, which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire. *Compared with*

Rev. 18. 4, 5, 6. And I heard another Voice from Heaven, ſaying, Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her plagues: For her Sins have reached unto Heaven, and God hath remembred her Iniquities. Reward her even as ſhe rewarded you, and double unto her double according to her works: in the Cup which ſhe hath filled fill to her double.

Yet alas! ſo far has the Land been Defective in this, that upon the contrare, it hath been polluted with *Idolatrous Maſſes*; *Altars* and other Monuments of *Idolatry* were ſuffered again to be erected; the *Popiſh Statues* were diſtilled, ſtopped and ſuſpended by an Abſolute Arbitrary Power, by means of a Toleration, in its own Nature tending, and in its Deſign intending to introduce *Popery* and *Slavery*; which yet was accepted and Adreſſed for by many Backſliden Miniſters, who to this day have made no publick Acknowledgement of the Sin of ſo doing, notwithſtanding all the Reformation which is bragged of; and was Countenan-

ceed, Complyed, and Concurred with by many People, without a Testimony, or endeavour to withstand it. Yea, the Administration of the Government and the greatest Offices of Power and Trust were committed into, and permitted to abide in the Hands of *Papists*; and the Head of them, and great Pillar and promoter of *Popery James* the 7th, was owned, as King, contrary to the Laws of GOD and Man, and Covenant Obligations, without respect of Persons, to Extirpate *Popery and Papists*; and few during that time evidenced any just Zeal or Indignation against, or fear of the manifest appearances of the coming in of *Popery*, and intended Establishment of it in the Land. And not only then; but even to this day, there is too much Conniving at *Papists*; the Laws are not put in Execution against them in their full Extent and Latitude: And albeit this Land, yea whole *Britain* and *Ireland*, were purged of *Popery*, yet cannot we be said to have made Conscience of performing this part of the Oath of GOD, while there is a Confederating with *Papists* Abroad, and Fighting in their Quarrell, and that, whilest in the mean Time they are persecuting with the hight of Rigour and Severity, all such as Profess any thing of the Reformed Religion in their Dominions. And as there hath been great failzures in respect of Extirpating *Popery*; so especially in the performance of that part of the Covenant, which binds us to the Extirpation of *Prelacy*. " i. e. Church Government by Arch Bishops,

" Bishops, their Chancellours and Commissaries, Deans, Deans and

" Chapters, Arch Deacons, and all other Officers depending upon

" that Hierarchy. There hath been a most willful and palpable Violation of the Oath of GOD, tho' it be most clearly our Duty prescribed in his Word.

Matth. 20. 25, 26. But Jesus called them unto him, and said, ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them. But it shall not be so among you: But whosoever will be great among you, let him be your Minister.

Luke 22. 25, 26. And he said unto them the Kings of the Gentiles exercise Lordship over them, &c.

Act. 20. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church. Compared with *Verse* 28. Take heed therefore unto your selves, and to all the flock, over which the Holy Ghost hath made you Overseers, (*Bishops*) to feed the Church of GOD, which he hath purchased with his own Blood.

1 *Peter* 5. 3. Neither as being Lords over GOD's Heritage: but being Ensamples to the flock.

3 *John Verse* 9. I wrote unto the Church, but Diotrephes, who loveth to have the Preheminency among them, receiveth us not.

And these breaches of it were not only made during the Times of Persecution,

secution, when *Charles* 2d, by an Arbitrary Power, granted him by a Parasitical Parliament, did overturn *Presbyterian* Government, and introduce *Prelacy*, to which change the greatest part of the Ministry did perfidiously yeild, and became Vassals to the Bishops: Such as were not willing to Conform, were pressed to it by Confinement, Banishment, Imprisonment, Confiscation of Goods, all manner of Tortures, and finally Death it self.

During which Hour and Power of Darkness, many Complyed with the Enemy, by taking Oaths and Bonds, Indulgences and Toleration, and became so remiss in this Matter, that it was all one to them which Government had the Ascendant, so they might enjoy their Worldly Accommodations. And not only then while Satan was let loose in his Members and Emissaries, to persecute and waste the Church of Christ; but since Peace and Quietness is obtained, this Duty continues to be greatly slighted: Yea, in place of Extirpating *Prelacy*, has there not been Courses taken effectually to Establish it? To instance a few; the accepting of *William* and *Mary*, and after them, the present Possessor of the Crown, to be Supreme Magistrates, while they are knownly and professedly *Prelatical* in their Judgment, and Engaged by Oath at their Coronation to maintain the same; The swearing Oaths of Allegiance to them without security for their preserving of the true Reformed Religion, yea without any Limitation or Qualification whatsoever; As also the taking an Oath of *Abjuration*, wherein by Consequence the Takers engage, to do to the outmost of their Power to procure that the Kings or Queens of these Kingdoms *shall be of the Communion of the Prelatical Church*, and so that they shall Contribute to the *support of Prelacy*.

Again, the Episcopal Clergy, who Subjected to it during the time of its Legal Establishment, have not been therefore prosecute by the Descipline of the Church; but such as did and yet do profess it as their Principle, are allowed equal Encouragement with the Presbyterians, only providing they evidence good affection to the Civil Government. And now since the late *Incorporating Union* with *England*, we of this Nation have consented that Prelacy shall be Established there to all Succeeding Generations (as was observed in the first Article) and moreover given into the hands of the Prelates of *England*, the power of making Laws which must become binding upon this Land, they being Members of the *British* Parliament and Counsel; Which power has been already improved, to Establish a liberty and protection for the whole Rabble of the Episcopal Clergy, in the free Exercise of the Popish Ceremonies of the Church of *England*, without any Provision against the grossest Heretical Opinions that they please to broach, excepting only the denying of the Doctrine of the Blessed Trinity: Where then are our endeavours for the Extirpation of the Wicked Hierarchy? Where is the Abhorrance and Detestation of it, Sworn and Engaged to in these Covenants

nants? Do not many who profess themselves to be Presbyterians, show themselves so indifferent in this point that they can joyn with either, as may best suit their Interest, instance the *Sacramental Testers*. Few mourn over and pray earnestly for the subversion of that Hierarchy. Few Doctrinally discover the Evils of such a Government, and how contrair it is to GOD's word, or labour to bring their Hearers into a dislike and Detestation of it, and the sad Fruits which result from it. Few study to convince others of the evil of such a principle, and following such a course by the Apostles Rule of avoiding all unnecessary company with them, that they may be ashamed; but upon the contrary, many Presbyterians, by too Familiar and unnecessary converse with them, encourage and harden them: And particularly Ministers are to be blamed herein, who Preach one half of the Lords Day in the Church, and allow the Curate the other half. Few Impartially reprove and warn them of their sin and danger, but upon the other hand many profest Presbyterians by their untender and unchristian walk and Conversation, or by their Lukewarmness and Indifferency in Christ's matters, now called *Moderation*, and by their walking contrary to Covenant Engagements, do exceedingly harden them in their evil way, and Scandalize them at their duty. Instead of Endeavours to *extirpate Superstition and Heresie*, as we are bound by the same Article of the *Solemn League*, and by the "National Covenant to Detaste all Superstition and Heresie without or against the "Word of GOD, and Doctrine of this Reformed Kirk; according to "to the Scripture,

Deut. 12. 30, 31, 32. Take heed to thy self, that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their Gods, saying, How did these Nations serve their Gods? even so will I do likewise. Thou shalt not do so unto the LORD thy GOD: for every Abomination to the LORD, which he hateth, have they done unto their Gods: For even their Sons and their Daughters they have burnt in the Fire to their Gods. What thing soever I command you, observe to do it: Thou shalt not add thereto nor diminish from it.

Acts 17. 22. Then *Paul* stood in the midst of *Mars-hill*, and said, Ye Men of *Athens*, I perceive that in all things ye are too superstitious.

Gal. 4. 10. Ye observe Days, and Months, and Times, and Years.

Gal. 5. 20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies,

Col. 2. 20. Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances? *Ver.* 21. Touch not, taste not, handle not: *Ver.* 23. Which things have indeed a shew of Wisdom in Will-worship, and Humility, and neglecting of the Body, not in any Honour to the satisfying of the Flesh.

Tit. 3. 10 A Man that is an Heretick, after the first and second Admonition, reject.

Yet

Yet in the darkneſs of the times of Perſecution, many Dregs of Popiſh Superſtition were obſerved, many *Omens* and Freets too much looked to; Popiſh Feſtival days, as Paſche, Yule, Faſting-even, &c. have been keept by many; and Prelatical *Aniverſary days*, and Feſtivities deviſed of their own heart, appointed for Commemorating the Kings and Queens Birth Days (as *May* 29, *October* 13, *February* 6.) who were Born as a Scourge to this Realm, were complyed with by many. Yea, ſome have Superſtitiouſly made uſe of the Scriptures as a Fortune Book, looking to that which firſt caſt up to them, or to Impreſſions born in upon their minds from ſuch and ſuch places of Scripture as Divine Reſponſes, without a due ſearch of them as the LORD hath commanded. And many wavering and unſtable Souls have been ſeduced unto Damnable and Pernicious Hereſies, as Quakers, and Delirious Deluſions, as theſe that followed *John Gib*. All which have been breaches of Covenant, as well as of Divine Commands. Yea even to this very Day, the ſame Superſtitions are obſerved and Practiſed, as abſtaining from Labouring upon the foreſaid Feſtivities, and obſerving preſages of Good or bad Fortune (as its called) upon them and other times: As likewiſe many practiſers of Inchantments, and Uſers of Charms, yea ſuch as are in actual Compact with the Devil, are not carefully ſought out, nor accuratly tryed in order to be brought to puniſhment, but overlooked and protected.

There has been alſo ſince the Revolution (as well as before) a great Deluge of Errors through theſe Covenanted Lands, which to this day continue and increaſe; that might be ſufficient to convince us, that there have not been proper meaſures taken to ſuppreſs them, as this Article obliges us to do. Nay, inſtead thereof, they are Tolerated, maintained and protected by Authority, as appears both from the late Act of *Parliament*, and from the Liberty allowed to that Peſtilent Generation of *Quakers*, who keep their General Meetings Yearly in *Edinburgh*, being Guarded by a Company of the Town Guards. And as the State do not proſecute the promoters and Abettors of theſe *Hereſies* with Civil Pains, as is the Duty of ſuch as call themſelves God's Vicegerents, and own themſelves to be intruſted with keeping of both Tables of the Law; ſo the Church is nothing ſpeedier or more active, in drawing out their Eccleſiaſtical Sword to cut off theſe Luxuriant Branches, and to *take the little Foxes which ſpoile the Vines*. Many whoſe Duty by Vertue of their Office, is to give warning from *Zions* Walls, as Watchmen intruſted with the City of GOD, neglect to diſcover, and from the Scriptures to confute theſe Errours, or to ſhew their Flocks by Doctrine or writing the danger of being tainted with them. And as Suitable Endeavours have been wanting effectually to Extirpate Hereſie and Errour, ſo *Schiſm*, its Inſeparable Companion, and neceſſary Conſequent, has exceedingly grown and Increaſed, to the great Damnage of the Church of Chriſt in thoſe Kingdoms, and utter ſubverſion of that moſt

pleaſant

pleasant Fabrick of *Uniformity in Religion*, which the League and Covenant binds us to endeavour. The word of God makes Schism a very great sin as is evident from,

Rom. 16. 17. *Now I beseech you, Brethren, Mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them.*

1 Cor. 11. 18. *For first of all, when ye come together in the Church, I hear that there be Divisions among you.*

1 Cor. 12. 25. *That there should be no Schism in the Body: but that the Members should have the same Care one for another.*

Heb. 10. 25. *Not forsaking the assembling of our selves together, as the manner of some is.* &c.

Jude v. 19. *These be they who separate themselves, sensual; having not the Spirit.*

And all in the Nation are to be reputed guilty of it, who depart from the Doctrine and laudable Constitutions delivered by Christ and his Apostles, and adhered unto by the Church of *Scotland* in her purest Times of Reformation. And if we consider *Schism* under this *Notion*, as we ought to do, then will we find, that the greatest part of the Land is guilty of it. Few are firmly and constantly adhering to the attained Reformation; but many upon the left Hand have turned aside to Complyance with *Prelacy* and *Erastianism*, and so have by their Defection broken the Churches *Beauty* and *Bands*, Order and Union, in making a Faction repugnant to her established Order, and censurable by all her standing Acts, in bringing in *Novations* in the Government, and making a Rent in the Bowels of the Church; by causing Divisions and Offences contrary to the Doctrine of the Church; whereby they have made themselves guilty of Schism: And some have fallen into Delusions and Dottages upon the right Hand, who in seeking to be religious above what is commanded, have come short of the Truth of Religion, and made a Faction Repugnant to this Covenant. Some being private Persons have pretended an immediate Commission to Preach the word and Administer the Sacraments. Others, being Stumbled with the Defections of the time, have turned aside to Independancy. 'Some upon slender and insufficient 'Grounds, have and do separate both from Faithful Ministers and Christian 'Societies and Families, because of differences in Judgement and incident de'bates, wherein the Testimony of Christ is not much concerned; or because 'of personal offences easily removed, not observing the Rules of Christ for 'removing of them, not having respect to his great commands of Charity, 'Forbearance, Forgiving one another, or Condescendancy. And among 'divided Parties which in our day have been long Biting and Devouring 'one another, there hath been too much both of sinful Union and Confederacy 'in Terms prejudicial to Truth; as our joyning in the *Angus Regiment*, at the

the *Revolution*, and our Guarding and Supplicating that Corrupt *Convention of Estates*, which consisted mostly of such as had been directly or indirectly Guilty of the Murder of the Lords People; And upon the other hand there hath been too much of sinful Heats, Animosities, Jealousies, Pride, Passion and Prejudice, grieving the Spirit of the Lord, and eating out the Power and Life, and much hindering the Holy Practice and spiritual Exercise of Religion. *We have been so far from endeavouring to Extirpate Profaneness, another Evil engaged against in the Covenant, and condemned in the Word of GOD,*

Deut. 29. 19. And it shall come to pass, when he heareth the word of this Curse, that he bless himself in his Heart, saying, I shall have Peace, though I walk in the imagination of mine Heart to add Drunkenness to Thirst.

Job. 21. 14. Therefore they say unto God, depart from us: for we desire not the Knowledge of thy ways.

Jer. 23. 15. Therefore thus saith the Lord of Hosts, concerning the Prophets, behold I will feed them with wormwood, and make them Drink the water of Gall: For from the Prophets of *Jerusalem* is profaneness gone forth unto all the Land.

Ezek. 22. 26. Her Priests have Violated my Law, and have profaned my Holy things: They have put no Difference between the Holy and Profane neither have they shewed difference between the Uncleanand the Clean, and have hid their Eyes from my Sabbaths, and I am profaned among them.

Hos. 4. 1. : : : : : There is no Truth, nor Mercy, nor Knowledge of God in the Land. *verse* 2. By swearing, and lying, and killing, and stealing, and commiting Adultery, they break out and Blood toucheth Blood. *verse* 3. Therefore shall the Land Mourn : : : : : *&c.*

Heb. 12. 15. Looking diligently, lest any Man fail of the Grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled: Lest there be any fornicator, or profane Person, as Esau, who for one Morsel of Meat sold his Birth right.

That profanity hath been much winked at, and profane persons much countenanced, and many times employed till Iniquity and ungodliness have gone over the Land as a flood, and profanity beginning at the Court hath spread it self through every rank and Quality in the Land: So that Immoralities and sins against every Precept of both Tables are greatly abounding. As namely, great Contempt of God, and Godliness, Ignorance, Atheism, and Irreligion, unsuteable walking to the knowledge of him and his perfections which we have, and not labouring in the use of Means to attain more. Much neglect of pressing after Peace and Reconciliation with him, through a Mediator, and of living up to the Profession which we make of him. Dispising of his Holy Ordinances and Means of Worship; Deafness and

Stupidity under the calls of his Word. Profanation of his Holy Sacraments. Neglect of Secret Prayer (wherein much of the Life of Religion lyes) and of Prayer in Families, or a negligent, careleſs and ſuperficial performance thereof: Many uſing a formality of words and expreſſions learned by Cuſtom. Some uſing our bleſſed LORD's Prayer as a *Set-form*, which ought to be uſed as a Rule of Direction in all our Prayers, and not as a *dead Form of Words*: Many ſeeking more to be ſeen of Men in this, and all other Duties than to approve themſelves to God, and more careful to come by appoſite words and Expreſſions, when Praying with others than to attain and intertain the Breathings and Influences of the Spirit of GOD. Much neglect of propagating Chriſtian Knowledge in Congregations and Families, Miniſters and Maſters of Families not making diligent ſearch into the Knowledge of the Flocks and Families under their Charge and inſtructing them ſuteably. Much Swearing and Profanation of GOD's Name by looſe and vain Oaths in Common Diſcourſe, yea ſwearing by the Creatures, as Soul, Faith, Conſcience, and the like, thereby Sacrilegiouſly attributing to them Divine Honour; As alſo by impoſing upon all Perſons in any Publick Truſt, the unlimited and unlawful Oath of Allegiance, together with the Bond of Aſſurance, and the Oath of *Abjuration*, contrary to the Oath of the Covenant, thereby Debauching Peoples Conſciences, and involving them in the Guilt of Perjury. Great Profanation of the Holy Sabbath, and neglect or overly performance of the Duties therein required; breaking it by unneceſſary Feaſting, walking, idle, vain, and impertinent Diſcourſe, and ſuch like Recreations; yea, by Hunting, Hawking, Riding and going of Journeys, Sounding Trumpets before their Lords of Juſticiary when going to Church; Reading of Proclamations wholly irrelative to Religion, and making Publications not neceſſary, nor expedient to be made upon that Day. Much Diſobedience to Parents, and undue Carriage of Perſons of all Ranks and Relations, towards each other. Great Murther and Blood ſhed, ſo that the Land is defiled with Blood, and that not only the Blood of the Lord's People, who in the Times of Perſecution were led forth like Sheep to the Slaughter, becauſe of their Adherence to their Duty, and refuſing Conformity with wicked Courſes, and Subjection to wicked Laws, everſive of their Covenant Engagements, not yet mourned over nor purged away by the Blood of thoſe that ſhed it: But likewiſe many through the Land are Murthered frequently, and the Murtherers are not proſecute with due Severity: Nay, ſuch are the methods that are now taken to embolden the wicked in that, and all other Crimes, that whatever preſumptions of Guilt may be had, or how ample Confeſſion ſoever be made, if it be extrajudicial, and the very Fact not proved by Witneſſes, the Delinquent is paſt over and Abſolved as a Well-doer, and many actually Convict of Murther are Indemnified and let pas unpuniſhed.

Much

Much Uncleanneſs and Filthineſs, Adultery, Fornication, Inſeſt, Beſtiality, Sodomy, Laſciviouſneſs, promiſcuous Dancing, Stage-playes, exceſſive Drinking, Vanity in Apparel, and the like abominable Unchaſtity and Incentives to it. Much Stealing, Robery and Oppreſſion, grinding the Faces of the Poor by unjuſt Taxations and heavy Impoſitions, and by hindering the Poor from begging, for the Support of their Lives, in Times of Scarcity, by a wicked Edict. Perverting of Juſtice in Law-ſuits, Lawyers and Advocates finding Means for their own Gain and worldly Advantage, to obtain Deciſive Sentences in Favours of the Rich, contrary to Juſtice and Equity: Much Cheating and Decieving in Bargaining, foreſtalling of Mercates in Time of Scarcity, Depriving the Poor of their Habitations and Livelyhoods by building of Parks and Encloſures. Tenents taking Leaſes over their Neighbours Head and the like. Its moreover to be bewailed, that many Miniſters, who ſhould be Examples of Charity and good Works, are Ringleaders in this Sin of Oppreſſion. Much Lying and bearing of falſe Witneſs, Defaming one anothers good Name, reproaching Perſons for their Adherence to the Truths and Cauſe of Chriſt, or diſcovering any Piece of Zeal and Affection that Way. Much Covetouſneſs and Worldly-mindedneſs, Repining, Murmuring and Diſcontentment with GOD's Diſpenſations, Revenge, Wrath, Malice, Envy, Bitterneſs, and innumerable Sins, both againſt the Precepts of the Moral Law, and againſt the Offers of CHRIST in the Goſpel; which plainly ſays, that we have not uſed the Endeavours, which in this Article we promiſe for *Rooting up Profaneneſs and whatſoever is found contrary to ſound Doctrine and the Power of Godlineſs, leſt we partake of other Mens Sins, and ſo be in Danger to receive of their Plagues.* Nay, hath not much unſound Doctrine been maintained, in the Arguments which have been uſed, for defending the Lawfulneſs of the Courſes of Complyance with *Prelacy* and *Eraſtianiſm?* And theſe amongſt other unſound Notions have been intertained amongſt us; *That leſſer and circumſtantial Truths are not to be ſuffered for: That Confeſſion of theſe Truths hath not been called for in our Day: That People are not in Hazard of the Sins of others, eſpecially of Magiſtrates and Miniſters, if they do not directly act the ſame Sins themſelves: That Sins of by-paſt Times (if they be not preſently practiſed) are not to be confeſſed, nor the Perſons guilty, to be ſtood at a Diſtance from, till they give evident Documents of their Repentance:* Contrary to expreſs and plain Scripture, 2 *Sam.* 21. 1. Then there was a Famine in the Days of *David* three Years, Year after Year, and *David* enquired of the Lord; and the LORD anſwered, it is for *Saul*, and for his Bloody Houſe, becauſe he ſlew the *Gibeonites.*

2 *Sam.* 24. 17. And *David* ſpake unto the LORD, when he ſaw the Angel, that ſmote the People, and ſaid, lo, I have ſinned, and I have done wickedly: But theſe Sheep, what have they done? Let thine hand I pray

thee be againſt me; and againſt my Father's Houſe.

2 *Kings* 21. 11, 12. Becauſe *Manaſſeh* King of *Judah* hath done theſe Abominations, and hath done Wickedly above all that the *Amorites* did, which were before him, and hath made *Judah* to ſin alſo with his Idols: Therefore thus ſaith the Lord God of *Iſrael*, behold I am bringing ſuch evil upon *Jeruſalem* and *Judah*, that whoſoever heareth of it, both his Ears ſhall Tingle.

Iſa. 43. 27. Thy firſt Father hath ſinned, and thy Teachers have Tranſgreſſed againſt me. *Verſe* 28. Therefore I have profaned the Princes of the Sanctuary, and have given *Jacob* to the Curſe and *Iſrael* to Reproaches.

Jer. 14. 15. Therefore thus ſaith the Lord concerning the Prophets that Propheſie in my Name, and I ſent them not, yet they ſay Sword and Famine, ſhall not be in this Land, by Sword and Famine ſhall thoſe Prophets be conſumed. *Verſe* 16. And the People to whom they Propheſie, ſhall be caſt out in the Streets of *Jeruſalem*; becauſe of the Famine, and the Sword, and they ſhall have none to Burry them, them their Wives, nor their Sons, nor their Daughters: For I will pour their Wickedneſs upon them.

Micah, 3. 11. The heads thereof Judge for reward, and the Prieſts thereof Teach for Hire, and the Prophets thereof Divine for Money: Yet will they lean upon the Lord, and ſay, is not the Lord among us? None evil can come upon us *Verſe* 12. Therefore ſhall *Zion* for your ſake be Plowed as a Field, and *Jeruſalem* ſhall become heaps, and the mountain of the Houſe as the high places of the Forreſt.

Whence both Miniſters and People have been involved into the Sins of *Prelacy*, *Indulgence*, *Tolleration*, *Eraſtian* ſubjecting the Government of the Church to the Secular and Civil Authority; while they thought theſe only to be the Sins of Prelates, or of wicked and uſurping Rulers; they in the mean time yeilding all the Conformity with, Submiſſion unto, and Approbation of them, that was by wicked Laws required. On the other Hand, many of us have reſted too much in a Non-complyance with theſe, and *having a form of godlineſs, but denying the power thereof.*

In the third Article, whereas we are bound, *in our ſeveral Vocations mutually to preſerve the Rights and Priviledges of Parliaments, and Liberties of the Kingdoms*; meaning the true, real and righteous Priviledges and Liberties. Conſonant to the Word of GOD,

Deut: 1. 13. *Take ye wiſe Men, and underſtanding, and known among your Tribes, and I will make them Rulers over you.*

Deut: 16. 18. *Judges and Officers ſhalt thou make thee in all thy Gates, which the LORD thy GOD giveth thee throughout thy Tribes, and they ſhall judge the People with juſt Judgment.*

Iſai: 1. 26. *And I will reſtore thy Judges as at the firſt, and thy Counſellours as at the beginning: afterwards thou ſhalt be called the City of Righteouſneſs, the faithful City.*

Like

Like as all Leiges are bound by the Laws of the Land inſert in the National Covenat, to *maintain the Authority of Parliaments, without which neither any Laws nor lawful Judicatories can be eſtabliſhed.* Yet as our Fathers had Reaſon to complain, *That neither had the Priviledges of the Praliament, nor Liberties of the Subject been duly tendered, but ſome amongſt them, had laboured to put into the Hands of the King an Arbitrary and unlimited Power deſtructive to both, and many of them had been acceſſary to theſe Means and Ways whereby the Freedom and Priviledges of Parliaments had been encroached upon; and the Subjects oppreſſed in their Conſciences, Perſons and Eſtates*; ſo afterwards all alongſt the Tract of Tyranny and Perſecution, they had rather the Name and Shew, than the real Power and Priviledges of lawfully conſtitute Parliaments; having advanced the Royal Prerogative to ſuch a boundleſs Pitch of Arbitrarineſs, and being ſo corrupted, that faithful Men, and honeſt and honourable Patriots were excluded, and theſe admitted, who by the Law of GOD and Man ſhould have been debarred; and ſo preliminited that the Members behoved to take ſuch Oaths (for Inſtance the *Declaration* and *Teſt*, abjuring and condemning the Covenants) as engaged them to be perjured, and conjured Enemies both to our Religion and Liberty, which both the Electors of Members of Parliament, and the elected did ſinfully comply with; neither did the Body of the Land make Conſcience of recovering theſe Rights and Priviledges, thus perverted and polluted; but in ſtupide Subjection did own theſe for Repreſentatives, who betrayed their Liberties, and made Laws to enſlave the Nation, and entail Slavery upon the Poſterity. On the other Hand, they that diſowned them, did not make Conſcience of preſerving thoſe Rights and Priviledges of Supreme Judicatories, when inadvertantly and unadviſedly they put in ſuch Expreſſions and Stiles in ſome of their Declarations, as do not belong to private Perſons, but only to ſuch Judicatories. And not only then, but ſince the Revolution, has there been many Ways taken for corrupting and depraving the Members of Parliament; as that all *Members* and *Electors* of *Members* have been obliged to take the Oath of *Allegiance* with the *Aſſurance*, to ſuch as did, and do in their Dominions ſupport *Prelacy*, and exerciſe an Eraſtian Supremacy over the Church of CHRIST.

And now laſt of all, by the means of this fatal *Union* with *England*, in Terms and upon Conditions inconſiſtent with our Covenanted *Union*, engaged to in the League and Covenant; the Nations *Sovereignty and Independency* is given up, the *Rights of Parliament* intirely loſt, or vaniſhed into a ſhaddow little preferable to no Parliament; ſo few being to Repreſent this Nation in the Parliament of *Great Britain*, as can never be able to prevent by their Number of Voices, any Act which it ſhall pleaſe the *Engliſh*, to make, how deſtructive ſoever the ſame be to our Sacred or Civil concerns. Which *Treaty of Union* was concluded in a Parliament as manifeſtly preli-

mited

nited, as any which ever was seen in *Scotland*; the Members were Corrupted with *Bribes* and *Preferment*, and so engaged to Act contrary to the will and mind of those whom they did Represent, and to comply with that *Stratagem* hatched by the *English*, for Enslaving this poor Nation, and Denuded it of its privileges, as well Sacred as Civil. And alas! how Insignificant were the Endeavours then used to prevent that course and preserve the privileges of the Parliament and Liberties of the Kingdom? Only some faint Addresses, all other Attempts being laid aside at their *Queen's* Command, by Her Proclamation, *as Treasonable Convocations of the Leidges.*

Again the Subjects Liberties, both as Men and as Christians, which the Scriptures allow, we should preserve,

1 *Sam.* 14. 45. And the People said unto *Saul*, shall *Jonathan* Die, who hath wrought this great Salvation in *Israel*? : : : : : : : So the People rescued *Jonathan* that Day, that he Died not.

Acts 22. 25. And as they bound him with Thongs, *Paul* said unto the *Centurion* that stood by, is it lawful for you to Scourge a Man that is a *Roman* and Uncondemned? *Verse* 28. : : : And *Paul* said, But I was free Born. *Acts* 25. 11. : : : : : But if there be none of these things whereof these acuse me, no Man may deliver me unto them. *Verse* 16. : : : : : It is not the Manner of the *Romans* to deliver any Man to Die, before that he which is Accused have the Accusers Face to Face, and have Licence to answer for himself concerning the Crime laid against him. *Verse* 27. For it seemeth to me unreasonable to send a Prisoner, and not withal to signifie the Crimes laid against him.

Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not Entangled again with the Yoke of Bondage.

Have been Miserably encroached upon by Arbitrary Government, whereby the Subjects have been oppressed in their Consciences, Persons and Estates, by all the Oaths and Bonds pressing Conformity with the Corruptions, Novations, and Usurpations in the Government of Church and State, and Persecutions for Reculancy, and by impositions on the freedom of Secret thoughts which no Law of Man can reach, which yet in the time of the late persecution were Extorted, by threatning of Death and manifold Tortures; the Church's Liberties have also been invaded by the Ecclesiastical Supremacy, declared by a Blasphemous Law inherent to the Crown, which Law though it be not now in force is yet still keept up in practice by the Indiction, Prorogation, and Dissolution of *Assemblies*, and prescribing *Dyets* and *Causes of Fasting* and *Thanksgiving* in the Magistrates Name and Authority, to which Ecclesiastical Supremacy, usurped by the Magistrate, this backsliddea Church hath always Subjected, and now to discover to the World that they are not ashamed of this Surrendering of our Lord's Prerogatives to his Enemies, they have in their Assembly, holden at *Edinburgh*, *anno* 1710. most Explicitly

explicitly and fully Subscribed to this Ecclesiastical Supremacy, in their *Act for Observation of Fasts*, wherein they affirm, *that it is much for the Honour of GOD that Fasts, whether appointed by the Church, or the Civil Magistrate, be duly observed.*

In that same Third Article, we are likeways bound to defend *The supreme Magistrates Person and Authority, in the Preservation and Defence of the true Religion and the Liberties of the Kingdom*: As in the *National Covenant* is expressed likeways, to *Defend his Person and Authority, in the Defence of Christ his Evangel, Liberties of our Country, Ministration of Justice, and Punishment of Iniquity; and to stand to his Defence in the Defence of the true Religion, Liberties and Laws of the Kingdom*; as the Duty is qualified in Scripture,

2 *Sam*: 5. 3. So all the Elders of *Israel* came to the King to *Hebron*, and King *David* made a League with them in *Hebron* before the LORD: And they anointed *David* King over *Israel*.

2 *Kings*: 11. 17. And *Jehojada* made a Covenant between the LORD and the King and the People, that they should be the LORD's People; between the King also and the People.

2 *Chron*: 26. 16. But when he was strong, his Heart was lifted up to his Destruction, for he transgressed against the LORD his GOD, and went into the Temple of the LORD, to burn Incense. 17. *ver.* And *Azariah* the Priest went in after him, and with him fourscore Priests of the LORD, that were valiant Men, 18. *vers.* And they withstood *Uzziah* the King, and said unto him, It appertaineth not unto thee, *Uzziah*, to burn Incense unto the LORD, but to the Priests the Sons of *Aaron*, that are consecrate to burn Incense, go out of the Sanctuary for thou hast trespassed, neither shall it be for thine Honour from the LORD GOD. 21. *ver.* And *Uzziah* the King was a Leper unto the Day of his Death, and dwelt in a several House being a Leper, for he was cut off from the House of the LORD, and *Jotham* his Son was over the King's House, judging the People of the Land.

Rom: 13. 3, 4. For Rulers are not a Terror to good Works, but to the evil: Wilt thou then not be affraid of the Power? Do that which is good and thou shalt have Praise of the same. For he is the Minister of GOD to thee for good: For if thou do that which is evil, be affraid; for he beareth not the Sword in vain: For he is the Minister of GOD, a Revenger to execute Wrath upon him that doeth evil. 6. *ver.* For, for this Cause pay you Tribute also, for they are GOD's Ministers, attending continually upon this very thing.

1 *Pet*: 2. 13. Submit your selves to every Ordinance of Man for the LORD's sake, whether it be to the King as supreme, 14. *V.* Or unto Governours, as unto them that are sent by him for the Punishment of evil Doers, and for the Praise of them that do well.

But

As our Fathers in their Acknowledgments had Reason to say, *Neither hath it been our Care to avoid those things which might harden the King in his evil way; but upon the Contrary he hath not only been permitted, but many of us have been instrumental to make him exercise his Power in many things tending to the Prejudice of Religion, and of the Covenant, and of the Peace and Safety of these Kingdoms. Which is so far from the right way of preserving his Majesty's Person and Authority, that it cannot but provoke the LORD against us and the Fruit and of both. Nay, under a Pretence of relieving and doing for the King, whilest he refuses to do what was necessary for the House of God, some have subverted and violated most of all the Articles of the Covenant.*

So, during the unhappy Days of the late *Tyranny*, it was the Lands Sin and Shame, and ought to be our Sorrow, that Men were mounted upon a Throne of Iniquity, whose main Design and Practice was, to subvert Religion and persecute it, to introduce *Popery* it self, and Slavery, to destroy the Nations Liberties, suppress the Evangel, and oppress its Professors, who enacted and executed manifest Injustice, stopped the Ministration of Justice against *Idolaters*, *Adulterers*, *Murtherers* and other Malefactors, and punished Equity and Duty, instead of Iniquity, arrogated and obtained a Monstrous Prerogative above all Rights and Privileges of *Parliaments*, all Laws, all Liberties, a Power to *Tyrannize* as they pleased without Controll. But as it was their Sin who inaugurated *Charles* the 2d, after such Discoveries of his Hypocritical Enmity to Religion and Liberty upon his Subscription of the Covenants, so when he Burned and Buried that Covenant, and Degenerated into manifest *Tyranny*, and had razed the very Foundation upon which both his Right to Govern and the Peoples Allegiance were founded, and remitted the Subjects Allegiance, by Annulling the Bond of it; it was the Lands Sin that they continued stiff to own his Authority, when opposite to, and Destructive of Religion and Liberties, and of these who appeared in Arms at *Pentland* and *Bothwel-Bridge*, that they put in his Interest (with application of the words of the Covenant to him, tho' stated in Opposition to it) into the *State of the Quarrel*, in their *Declaration of War*, for which (so far as the Godly could Discern) the LORD put them to shame, and went not forth with their Armies. It was likewise the Sin of the Land, and a great Breach of Covenant, that the *Duke of York* was admitted to the Exercise of the Royal Office, against the Laws of GOD and Man, being uncapable of the Covenant Qualifications of a Magistrate, and being a *Papist*, and so uncapable of taking the *Oath of Coronation*, to *maintain the true Protestant Religion, and against and abolish Popery*; Which for the preservation of the true Religion Laws and Liberties of this Kingdom, is stated by the *Eighth Act Parliament* 1. *King James* 6th, That all Kings at the Reception of their princely

Princely Authority shall take and Swear; Yet this Authority, though inconsistent with, and declaredly opposite to Religion and Liberty, was owned and upheld by paying *Cess* and *Supplies*, expressly exacted for upholding *Tyranny*, in the Destruction of Religion and Liberty: And though the Lord did for a long time by the Tyranny of *Charles* 2d, and *James* 7th, Chastise these Covenanted Lands, yet there has not been a turning to him that smiteth, but these Lands have *again transgressed the LORD's Commandments*, and broken this part of the Covenant of the Lord, by receiving, admitting, supporting and subjecting to such, for Kings and Queens over these Realms, as want the Qualifications required in GOD's Word, and enacted by the Righteous and Laudable Laws of the Land, to be in Magistrates, Superior, and Inferior: Which were not brought under Covenant Tyes and Obligations, to be for GOD and Religion in their own Persons and Families, and to advance and preserve the same allanerly in their Dominions; but in place thereof have come under Oath and Obligation to Countenance, Protect, and advance the *Romish Superstitions* and *Innovations* in the Worship of God and Government of the Church, which the Covenant binds these Kingdoms to suppress and Extirpate, and in consequence of, and Conformity to these Obligations, do Maintain, and Defend, Tolerate and allow *Prelacy* and *Sectarian* Errors in their Dominions, contrare to the true Religion, and sound Doctrine, contrare to Justice and Equity; yea, contrare to that Trust, specially committed to the hands of Christian Magistrates, who for that end have the Sword given them, *That they may be a Terrour to evil doers*, preserve and Defend the true Religion and Professors thereof, and punish and Extirpate false Religion, and Heresies, bring the wheel over the Broachers, Maintainers and Abbettors thereof; which did, and do exercise an *Erastian Supremacy* over the Church, in prorogueing, and Dissolving *General Assemblies*, appointing *Dyets* and *Causes* of *Fasts* and *Thanksgivings*; and by their Civil Authority causing them to be keept and observed: Which do not impartially execute Justice upon all Offenders, Witness the frequent *Indemnities* and *Remissions* granted to Murtherers; As particularly, the passing without Punishment the Persons which perpetrate that inhumane, Barbarous, and Lawless Action of the Massacre of *Glencoe*. Which waste and destroy the Kingdom, by Levying Men and raising Money for maintaining a long and Expensive War, undertaken neither for the Advancement of the true Religion, nor for the Advantage and Safety of the Nation; but in favours of the House of *Austria*, which hath been, and yet continues to be one of the strong Pillars of *Antichrist's* Kingdom, and implacable Enemies to the true Reformed Religion, as appears by the Persecution of the *Protestants* in *Silesia*, *Hungary*, &c. And yet notwithstanding of all this, many in the Land of all Ranks have sworn to bear true and faithful Allegiance to

them,

them, without any *Conditional Restriction* or *Limitation*; so that it is not possible for them, in a consistancy with their Oath, to disown their Authority, and deny them Subjection, or refuse to Defend their Persons and Government, albeit they should proceed to the greatest pitch of Arbitrariness. Which is very far from the Defence promised to Magistrates in the Covenant: The whole Land (almost) hath complyed with them in all the forementioned particulars so diametrically opposite to the Covenants, and supported, Strengthened, and encouraged them in these evil Courses, by paying them *Cess* and other *Subsidies*; and Ministers have minded so much to be Loyal to their Government, that they have forgotten to be faithful to their Souls, in that they have not discovered to them the sin and danger of Patronizing Prelacy, and exercising *Erastianism* over the Church; but in order to obtain their Favour, have clapped their heads in these sins, which certainly is most opposite to that Loyalty, which we ought to maintain towards Princes, and tends rather to deminish their *just power and greatness*, than to increase and preserve it; and instead of being a proper way of *defending their Persons and Authority*, is rather a mean to bring the wrath of a Just and Jealous God both upon them, and these who defend or connive at them in these unlawful Courses.

" Our own Consciences within, and GOD's Judgements upon us " without, do convince us of the manifold, wilful renewed breach of the " 4th Article, which concerneth the discovery of Malignants; consonant to the Scriptures,

2 *Sam.* 23. 6. But the Sons of *Belial* shall be all of them as Thorns thrust away, because they cannot be taken with hands.

Esther 7. 5, 6. Then the King *Ahasuerus* answered and said unto *Esther the Queen*, who is he? and where is he that durst presume in his Heart to do so? And *Esther* said, the Adversary and Enemy is this Wicked *Haman*.

Psal. 26. 5. I have hated the Congregation of evil Doers: And will not sit with the Wicked.

Psal. 101. 8. I will early destroy all the Wicked of the Land: That I may cut off all evil Doers from the City of the Lord.

Prov. 25. 5. Take away the Wicked from before the King, and his Throne shall be Established in Rinhteousness.

" For their Crimes have not only been connived at; but dispenced " with and pardoned, and themselves received into intimate Fellowship, intrusted with Counsels, admitted into Parliaments, and put in " places of Power and Authority for Managing the publick Affairs of the " Kingdom; whereby in GOD's Justice, they got at last into their " hands the whole power and strength of the Kingdom, both in Judicatories and Armies, and did imploy the same unto the Enacting and

" Prosecuting

" " Prosecuting an unlawful Engagement in War against the Kingdom of
" " *England*, notwithstanding of the Dissent of many considerable Mem-
" " bers of Parliament, who had given constant proof of their Integrity in
" " the Cause, from the beginning; of many faithful Testimonies and free
" " warnings of the Servants of God; of the Supplications of many Synods
" " Presbyteries, and Shires, and the Declaration of the General Assembly
" " and their Commissioners to the contrary; which Engagement as it
" " was the cause of much sin, so also of much misery, and Calamity unto
" " this Land, and held forth the Grievousness of our sin, in complying
" " with Malignants, in the greatness of our Judgement, that we may be
" " taught never to split again upon the same Rock, upon which the Lord
" " hath set so remarkable a Beacon. And after all that is come to pass unto
" " us, because of this our Trespass, and after that Grace hath been shew-
" " ed unto *our Fathers and us once and again* from the Lord our God,
" " by breaking these Mens Yoke from off *their and our* Necks, *and some-*
" " *time* delivering our Fathers *so far from their Insultings*, that he put
" " them in a Capacity to Act for the good of Religion, *their* own safety
" " and the peace and safety of the Kingdoms, should they and we again
" " break the Commandment and Covenant of the Lord, by joyning once
" " more with the people of these Abominations, and taking unto our
" " Bosom these Serpents, which had formerly stung us almost unto
" " Death: This, as it would Argue great madness and folly upon our part,
" " so no doubt, if it be not avoided, will provock the Lord against
" " us, to consume us, untill there be no remnant no escaping in the
" " Land; many times have we been warned of the sin of complying with
" " Malignants, both by faithful Ministers, and Fatherly Corrections,
" " from the Lord; yet after all these Punishments, and after all these
Mercies in Mitigating these Punishments, we have again joyned with the
People of these Abominations; the Lord is Righteous, for we remain yet
escaped as it is this day; behold, we are before him in our Trespass, we can-
not stand before him because of this.

These Incendiaries, Malignants and evil Instruments made many grievous Encroachments, and prevailed much in the Days of our Fathers, but not without Dissent, Testimonies, Warnings and Declarations, but more especially in the dismal Days of Persecution and Tyranny, they were suffered, yea encouraged, without any significant joynt Testimony, not only to hinder the *Reformation* of Religion, but to overturn the whole Work of *Reformation*, to burn and bury the Covenants for it, to reestablish abjured *Prelacy*, erect a monstuous *Christ-exauctorating* and *Church-enslaving Supremacy*, attempt the Introduction of *Popery* and Slavery at the Gate of an *Antichristian Toleration*, and to persecute and distroy the Godly, who durst not in Conscience comply with them; and not only to divide *the*

King from his People, or one of the Kingdoms from another; but first to divide the Bulk and Body of both Kingdoms, and make them pursue divided Interests from the Interest and Cause of CHRIST, and then to divide the Remnant of such as adhered to it, amongst themselves, by Indulgences, and other Bones of Contention, in Order to get them more easily destroyed; and at length to engage the King into such a Division from the People, as to make him, instead of their Protector, their declared Destroyer; and not only to *make Parties among the People contrary to this League and Covenant*; but to draw and divide the whole People into a Party with Perjuries. The Generality notwithstanding did own allegiance to the Head of these Incendiaries, and Malignants; yea, a *Popish* Incendiary, because he wear a Crown on his Head; and did pay the Cess, imposed for the Maintainance and Encouragement of Malignants: Many did associate with them in Expeditions of War, drawing up with them in their Musters and Randevouzes, thereby countenancing a malignant Cause, and listing themselves under a malignant, yea *Popish* Banner: Many subscribed and swear themselves contrary to the Covenant, by taking *Tests*, *Oaths* and *Bonds* obliging them to surcease from *Covenanted Duties*, and to keep the Peace and good Behaviour with them, whom they were obliged by Covenant to seek to *bring to Punishment*: Yea some, and not a few were inveigled in the Snare, the *Oath of Delation*, to delate the persecut People of GOD to their Courts, and thereby made, instead of discovering Malignants according to the Covenant, to discover their Brethren to Malignants. And very many, almost the Universality of the Land, were involved in the Snare of the *Oath of Abjuration*, renuncing the Principle of declaring War against a malignant King, and of asserting the Lawfulness of bringing him and their Complices and Incendiaries to condign Punishment; but on the other Hand, some of the suffering Party did sometimes exceed the Bounds of Moderation in this Matter, in usurping the Sword without GOD's Call, without respect to the Rule, and against the Scope of their own Declarations, to take Vengeance on them at our own Hand; yea, even to that Degree of taking the Lives of some of them in an extravagant Manner*, for which they were sadly rebooked of GOD, and Occasion was given and taken to reproach and blaspheme the Way of GOD upon that Account. But to descend to our own Time, we have it to bewail: That whatever Alteration there is in the Face of Affairs, since the Yoke of Tyranny was taken off our Neck, yet there is no Alteration in this Matter to the better, but rather to the worse; Malignants are so far from being *brought to condign Punishment*, that they are the whole Administrators of the Affairs in the Kingdom; whence it

* *Such as the Curate of Calsphairn and some others. But it is to be noted, That this Sentence is not meant of those, who in their designed, yet fully warranted Acts of extraordinary Justice upon the Arch-Bishop of St Andrews, who being an*

Arch-

it is come to pass, that *the Supreme Judicatories*, which *should take Trial of such, and bring them to Punishment*, and to whom they *should be delated*, are wholly, or mostly composed of such; yea, none may now be reputed *Malignant*, unless he be disaffected to the Civil Government; so that Malignancy is not now, *Disaffection to the Cause and Work of GOD*, but Disaffection to the present Establishment, and so far are they that are truely disaffected to CHRIST and his Interest, this day advanced and strengthened in their Designs, that they have, (so far as in Men lies) put a final Stop to all further Progress in Reformation in these *Covenanted Kingdoms*; so that instead of discovering and bringing to Punishment them who make *Parties and Factions against the League and Covenant*, and Reformation therein concert, the most Part of *Britain* and *Ireland* are nought else, but a Party and Faction against it, who have cast it out of Doors, and for what is apparent, are never minded to receive it again; and upon the contrary, such as are labouring to adhere most closely (tho' in Weakness) to these Engagements, and prosecute the Ends of these Covenants, are unjustly looked upon as a Party and Faction, and prosecute as Offenders, by such, as according to the genuine Sense of this Article, ought to be brought to *Condign Punishment*. 'Tis likewise promised in this Article, That such *shall be brought to Trial, as shall divide the King from his People, or one of the Kingdoms from another*, which Clause hath been broken, by using Endeavours to have King and People, and the Kingdoms all conjoyned in an *UNION* and Conjunction contrary to, and evertive of this *Solemn League and Covenant*; and these that go under the Character of Ministers, from whom it might in all Reason be expected, That they should interpose for having Malignants duely punished, are so far from doing so, that they make it their Endeavour to please them; and upon the contrary they spare no Pains to incense the Persons in the Government, against those whose Design it is, in the LORD's Strength, to adhere to their Covenant Engagements, and to keep themselves unspotted from the Abominations of the Times. We acknowledge also our selves guilty of the Breach of this Article, in so far as, we have not more frequently and fervently, from a real Respect and Zeal to the Glory of GOD, after we saw no Means of getting such evil Instruments and Opposers of Reformation punished and suppressed by humane Judicatories, applyed by Prayer and Supplication to GOD, That he would either, of his Infinit Mercy convince them of, and reclaim them from, or in Justice reprove and Punish them for their Opposition to his Cause and Interest.

Archtraitor, and publick Incendiary, & implacable Enemy to the Work of GOD, and all the Godly in the Kingdom, was therefore justly put to Death; the (because of the Defect of Justice in those that had Authority) the Act in respect of the Persons executing, was singular and extraordinary. See the same vindicated Hind let loose, *Head 6. Pag. 633. &c.*

tereſt. As alſo, that we have not duely ſearched into our own Sins, and eſpecially the *Malignancy* of our own Hearts, by Means whereof, the LORD is highly provocked to permit ſuch evil Inſtruments, not only to afflict and oppreſs us, but alſo to retard the Succeſs of his own Work; and that we have not impartially and ſincerely mourned over theſe Sins in our own Hearts and Lives, which hinder our own perſonal, and ſo have Influence to impede National Reformation, and have not forſaken and abandoned them.

In the fifth Article, we are bound, *according to our Place and Station, to endeavour, that the Kingdoms may remain conjoyned in a moſt firm Peace, and Union to all Poſterity; and that Juſtice may be done upon the wilful Oppoſers thereof*: According to,

Iſa. 2. 2, 3. And it ſhall come to paſs in the laſt days, that the Mountain of the Lords Houſe ſhall be eſtabliſhed upon the top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it. And many people ſhall go and ſay, come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of *Jacob*, and he will teach us of his ways, and we will walk in his paths. *Iſa.* 19. 23, 24. in that day ſhall there be a high way out of *Egypt* to *Aſſyria*, and the Aſſyrians ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians. In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, even a bleſſing in the midſt of the Land. *Jer.* 50. 4, 5. In thoſe days and in that time ſaith the Lord, the Children of Iſrael ſhall come, they and the Children of Judah together, going and weeping; they ſhall go and ſeek the Lord their God. They ſhall ask the way to Zion, with their faces thitherward, ſaying, come, and let us join our ſelves to the Lord, in a perpetual Covenant that ſhall not be forgotten. *Ezek.* 37. 16, 17. Moreover, thou Son of Man, take thee one Stick, and write upon it, for Judah, and for the Children of Iſrael his Companions; then take another Stick, and write upon it, for Joſeph the Stick of Ephraim, and for all the Houſe of Iſrael his Companions, and join them one to another into one Stick, and they ſhall become one in thine hand. *Zech.* 2. 11. And many Nations ſhall be joined to the Lord in that day, and ſhall be my people, &c. *Zech.* 8. 21, 22. And the Inhabitants of one City ſhall go to another, ſaying, let us go ſpeedily to pray before the Lord, and to ſeek the Lord of Hoſts: I will go alſo. Yea many People and ſtrong Nations ſhall come to ſeek the Lord of Hoſts in Jeruſalem, and to pray before the Lord. *Gal.* 5. 12. I would they were even cut off which trouble you.

But though the Peace and Union of the Kingdoms (while duely ſubordinate to the Intereſt of Relion) was a great Bleſſing of GOD unto both; and a Bond which we are obliged to preſerve inviolated, and to endeavour that Juſtice

Justice may be done upon the wilful Opposers thereof; Yet some in this Land, who have come under the Bond of the Covenant, have made it their great Study, how to dissolve this Union, and few or no Endeavours have been used by any of us for punishing of such; Yea very little, or not at all, have the most of us been concerned about this Article; whether there be Peace with, or Holiness and Truth in the other Kingdoms; or what sort of Peace, or on what Foundation it be settled: Both Kingdoms are mutually guilty of dissolving this *Covenanted Union*, in invading each other at several Times, contrary to the Covenant, the *English* Nations in subjecting us to their Conquest, and forcing us to a Submission to their *Sectarian Usurpations* on Church and State; and this Nation, in giving such Provocations to them, by the *Unlawful Engagement* in the Year 1648, by treating with, setting up and entertaining the Head of the Malignant Party, their Enemy and ours both, as our King in the Year 1650, and invading them upon his Quarrel, at the *Worcester* Expedition *Anno* 1651; since which Time, after that Kingdom and this both united in that unhappy Course of restoring the King, without respect to the Covenant, and reestablishing *Prelacy*, which broke our *Covenanted Union and Conjunction*; That Nation hath sometimes sent Aid to our Persecutors, for suppressing our Attempts to recover our Religion & Liberties: And this Nation hath sent Forces to help their Destroyers, and to suppress their Endeavours for the recovery of their Privileges. And in the mean time, we have been very little solicitous for Correspondence to settle Union with such of them as owned the Covenant, or for giving to, or receiving from them mutual informations of our Respective Cases and Conditions under all our Calamities, and Calumnies cast upon us; nor have we studyed to keep up Sympathy or Communion of Saints, or mutual bearing of one anothers Burdens, as became Covenanted Brethren.

On the other hand instead of Union in Truth and Duty according to the Bond of the Covenant, a Confederacy hath been studied in Defection from the Covenant, and an Union and Peace which wanted the foundation laid down in the foregoing Articles of the Covenant, *viz. Uniformity in Doctrine, Worship, Discipline and Government, against Poperie Prelacie, Schism, Sectarianism, for our Religion, Laws, and Liberties, and discovering, suppressing and punishing the Enemies of these Interests*. Such an Union hath not been studied nor sought, but on the contrary an Union against the Reformation and Uniformity, for *Prelacy* and *Sectarian* Multiformity, by maintaining Tyranny and strengthening Malignancy. Yea by the Means of this *Incorporating Union* now of late established, *Prelacy* is not only strengthened and confirmed, but so settled as *to continue to all succeeding Generations*, and this Nations Slavery as well as their Sin perpetuated. And Persons of all Ranks have had a deep hand in this Trespass; The

Nobility

Nobility and Gentry who Repreſented the Nation, in ſurrendering their own and the Nations Rights and Privileges: Miniſters in not warning them faithfully to beware of that Covenant breaking Courſe, which could not but provock GOD to anger againſt this poor Iſland, but ſhewing more Concern in that Juncture for ſettling their own, than for ſecuring and advancing Chriſt's Intereſt: And the Body of the Land in that they did not beſtir themſelves for the Defence of their own Liberties in a Lawful way.

In the 6th Article we are bound, *according to our places and callings, in this common cauſe of Religion, Liberty and Peace, to aſſiſt and defend all thoſe that enter into this League and Covenant, in the maintaining thereof.* *And in the National Covenant*, in like manner, we are bound *to ſtand to the mutual Defence and Aſſiſtance, every one of us of another, in the ſame cauſe, with our beſt Counſel, our Bodies, means, and whole Power, againſt all ſorts of Perſons whatſoever; ſo that whatſoever ſhall be done to the leaſt of us for that cauſe, ſhould be taken as done to all of us in General, and to every one of us in particular.* A Duty very clear in the Scriptures;

Judges 5. 23. Curſe ye *Meroz*, ſaid the Angel to the LORD, curſe ye Bitterly the Inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

1 *Chron.* 12. 1. Now theſe are they that came to *David* to *Ziclag*, while he yet kept himſelf cloſe, becauſe of *Saul* the Son of *Kiſh*; and they were among the mighty Men, helpers of the War. *verſe* 18. Then the Spirit came upon *Amaſai*, who was chief of the Captains, and he ſaid, Thine are We, *David*, and on thy ſide, thou Son of *Jeſſe*, Peace, Peace be unto thee, and Peace be to thine helpers: For thy GOD helpeth thee. Then *David* received them and made them Captains of the Band. *Nehem.* 4. 14. And I looked, and roſe up, and ſaid unto the Nobles, and to the Rulers, and to the reſt of the People, Be not ye afraid of them: Remember the Lord which is great and Terrible, and Fight for your Brethren, your Sons, and your Daughters, your Wives and your Houſes. *Prov.* 24. 11. 12. If thou forbear to deliver them that are drawn unto Death, and thoſe that are ready to be Slain: If thou ſayeſt, behold we know it not; doth not he that pondereth the heart conſider it? And he that keepeth thy Soul, doth not he know it? And ſhall not he render to every Man according to his works?

But alas! how little Conſcience hath been made of this duty? *We have ſuffered many of our Brethren in many parts of the Land to be oppreſſed of the common Enemy, without Compaſſion or Relief. There hath been great Murmuring and Repining becauſe of Expences of means and pains in doing of our Duty*; and not only ſo, but many did Swear and Subſcribe Oaths and Bonds expreſly againſt ſuch Aſſiſtances, and to condemn all ſuch endeavours, to aſſiſt, defend or relieve them, as Rebellion and Sedition, and obliging them

them to assist their Murthering Malignant Enemies, by such Concurrences as they required. Yea, many instead of coming out to *help the Lord against the Mighty*, and defending their Brethren, did come out to the help of the mighty against the Lord his Cause, Covenant, and oppressed People, concurring in Arms against them at all the Appearances that were made and essayed for the Cause of Christ, compearing at Courts held for informing against and Condemning their Brethren, that were present at, or concerned in such appearances for the Covenanted cause, and coming in as Witnesses against them; sitting in Assizes for Condemning them, and Guarding them to their Executions, when Martyred for their Duty, and the Interest of Truth. Many likewise denyed to Relet, Harbour or Intertain their Brethren Persecuted for maintaining the Covenanted Reformation; some raised the *Hue* and Cry after them, thereby occasioning and assisting in the Murther of several Faithful Brethren, the most part owned the great Murtherer who Authorized all the rest, and enacted all these Murthers, and assisted him and his Complices, and Executioners of his Murthering Mandats, with their Persons and Estates, in paying the supplies professedly Demanded, and Declaredly imposed for inabling them to accomplish these Mischiefs. Yea, many were so far from assisting, that they added Afflictions to their Afflicted Brethren, their Reproaches and Pestering by the Tongue, those whom the Lord had smitten, and talking to the Grief of those whom he had Wounded. And all sorts of us have been wanting in our Sympathy with, and endeavouring succour to our suffering Brethren, (tho to deliver them from their Enemies hands according to Capacity.) So also, it is for matter of Lamentation, that many Ministers all along discovered great unconcernedness with, and contempt of poor distressed and reproached sufferers, condemned the heads of their suffering, Heard or refused to pray for them Publickly. And as this Article runs all along through the Persecuting times, most grosly violate, so to this day it continues to be. Any that would appear in the least active for this Cause, are so far from being assisted, that they are born down, Derided, Sentenced, and sometimes Imprisoned; whatever motions are made in private Discourses, or publick Sermons, which may import a respect to, or favouring of this Noble Cause of Religion, or a Dislike of, and Displacency with the Courses opposite unto it, are so far from being Countenanced, that the Movers are hated, vilipended, contemned or censured, as *railers at Duel, Fomenters of Division, Pragmatick, Turbulent and Factious Spirits*, and loaded with many other Defamatory Epithets and Calumnies. Many instances of which may be given since the Revolution. For Example, when in the Year 1690. There was a Paper of Grievances presented to the *Assembly*, by some of those who had been keeping up a Witness against the Iniquitous Courses of the times, and were now expecting that as the Fruit of a merciful Delivery from Tyrannical Usurpations, and Antichristian Persecution,

Reformation should be revived, Grievances redressed, Judicatories rightly Constituted, and duely purged it was far from a kind and Friendly Reception, and they who presented it left without assistance and help, contrary to the Tenor of the Covenant, so that that paper could not be allowed a hearing, let be a redress, and the Persons who offered it to their consideration were to their great sorrow and grief of Heart, dismissed without a satisfying Answer. As also when Mrs *Lumsdain*, *Shields* and *Boyd*, who had been carrying on a Testimony against the times Defections, and were now minded to joyn with the Assembly, after the Exhibition of their Testimony, whatever acceptance it might meet with at their Hands, had in Prosecution of this their design, exhibited their Proposals to the *Committee of Overtures*, these Proposals, though both worthy of Consideration and Necessary to be Redressed, were not allowed a hearing in open Assembly, but rejected as being *made up of mistakes, Reflections, Unseasonable and Impracticable Overtures*, and the saids Persons so far from being assisted, in order to a removal of the Evils therein complained of, as destructive to the Cause of GOD, that upon the contrary the forenamed Persons stand in the 5th Act of that pretended *Assembly* Characterized with the Name and Epithet of Persons *who had followed courses contrary to the order of the Church*, and in their Moderators Exhortation, *to walk orderly in time coming, in opposition to all Schism and Division*, their former practice of Testifying against the Corruptions of the times, was implicitly condemned as *Disorderly, Schismatick* and *Divisive*. Another instance of this appeared not long after, when in the Year 1692, some of the Godly of the Land published their *Declaration* disowning *William* and *Maries* Government, because not qualified as God's Word, and our Covenants do require, as it is specified at large in the *Narrative* of that *Declaration*; some of them were Apprehended and Imprisoned, for that piece of adherence to the Covenanted Reformation, and opposing or at least Witnessing against the Courses which they found to be contraire to it. Yet who at that Juncture appeared to assist them in their Laudable Undertakings? And all alongst since, whosoever has offered Grievances, or any way Witnessed against the by past and present Defections, have been and are prosecute with Church censures, or persecute with bitter and Malicious Invectives and Reproaches, falling from the Tongues and Pens of those that are obliged by Covenant to have assisted, Defended and Encouraged them. And especially Ministers, who by vertue of their Office as well as Covenant Engagements, are obliged to excite Persons to, and assist them in their duty, have been active to do the quite contrary; for instance, when some Persons offered to give publick satisfaction for their complyance with Christs Enemies, they refused to admit them. But to what purpose do we repeat these Instances? its too certain and evident, that there is more assistance and Encouragement afforded to the Enemies of this Cause and Covenant, by Persons

tions of all Ranks, than to the Friends and Well-wishers of it. Love to, and Zeal for this Cause is greatly decayed, and therefore Mutual Sympathy and affection amongst the People of God in the Prosecution and Maintainance of it is much a wanting.

In the same Article we are bound, "not to suffer our selves directly "nor indirectly, by whatsoever Combination, or terror to be divided "or withdrawn from this blessed Union and Conjunction, whether to "make Defection to the contrary part, or to give our selves to a De"testable indifferency or Neutrality in this Cause. And in the Na"tional Covenant, that we shall neither directly nor indirectly suffer "our selves to be divided or withdrawn by whatsoever Suggestion, "Allurement, or terror from this blessed and Loyal Conjunction. Ac"cording to Scripture Warrands,

Gen. 13. 8 And Abram said unto Lot, let there be no strife I pray thee, between thee and me, and between my Herdmen and thy Herdmen; for we be Brethren. *Psalm* 133. throughout.

Zech. 8. 19. . . . . Therefore love the Truth and Peace.

1 *Cor.* 1. 10. Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgement.

Ephes. 4. 3. Endeavouring to keep the Unity of the Spirit, in the Bond of Peace.

Phil. 1. 27. . . . . That ye stand fast in one Spirit, with one mind, striving together for the Faith of the Gospel.

Phil. 2. 2. Fulfill ye my Joy, that ye be like minded, having the same Love, being of one accord, of one mind.

Heb. 12. 14. Follow Peace with all men, and Holiness, &c.

Jer. 9. 3. . . . . But they are not valiant for the Truth upon the Earth.

Ezek. 22. 25. There is a Conspiracy of her Prophets in the midst thereof.

Hag. 1. 2. Thus speaketh the Lord of Hosts, saying, this people say, the time is not come, the time that the Lord's House should be built.

Phil. 2. 21. For all seek their own, not the things which are Jesus Christs.

2 *Tim.* 4. 10. For Demas hath forsaken me, having loved this present World.

Rev. 3. 15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

But alas! its long since our Fathers had reason to complain and confess, That many in their day through perswasion or terror suffered themselves to be Divided and withdrawn to make Defection to the contrary part. Many had turned off to a Detestable indifferency and Neutrality in this

Cause

'Cause, which so much concerneth the Glory of GOD, and the good of 'these Kingdoms. Nay many had made it their Study to walk so as they 'might Comply with all times and all the Revolutions thereof. That it 'was not their Care to Countenance, Encourage, Entrust and Employ, 'such only as from their Hearts did affect and mind God's Work, but 'the Hearts of such many times had been discouraged and their Hands 'weakened, their sufferings neglected, and themselves slighted, and many 'who had been once open Enemies, and always secret underminers coun-'tenanced and employed. Nay even those who had been looked upon as 'Incendiaries, and upon whom the Lord had set Marks of Desperate Malig-'nancy, Falshood and Deceit were brought in as fit to manage Publick 'Affairs.

All which Sins and Breaches of Covenant have now encreased to a great hight of Hainousness; for in our Day these Incendiaries, desperate & ingrained Malignants have only been employed in, and admitted to the Manage-ment of the Affairs of the Kingdom, and none but they accounted habile by Law; and such Divisions from this Covenanted Conjunction, and Defections to the contrary part have been, and are enacted and established by Law; yea all the unhappy Divisions that have been from the Publick Resolutions, and downward, have been the woful Consequents and Effects of Defections to the contrary Part. At the first Erection of *Prelacy*, many both Ministers and Professors, partly by Terror, partly by Perswasion, did withdraw from this *Covenanted Conjunction*, and make Defection unto *Prelacy*, with which they combined, conforming with, and submitting to the Ministry of the conforming Curates; and afterward by the Terror of the Fear of Men, and the Perswasions of their Counsel and Example, many of the Land were seduced into a Combination with Malignants, in taking *Oaths* and *Bonds* contrary to the Covenant. Thereby dividing themselves from the Recusants, and making Defection to the Party imposing them, and opposing the Covenants. By Combination of these that preferred Peace to Truth, and Ease to Duty, by the Terror of threatned Continuance of Prosecution, and the Perswasion of a promised Relaxation and Immunity from Troubles; many Ministers have been divided from the Testimony of the Church of *Scotland*, against the encroaching Supremacy, and absolute Power, and one from another, and have made Defection to that Part and Party, that were advancing these Encroachments and Usurpations on the Prerogatives of CHRIST, and Priviledges of his Church, by receiving Indulgences and Tollerations from them, in their own Nature destructive unto, and given and received on Terms inconsistent with the Duties of the Covenants, which were contrived & conferred on Purpose to divide them from this Cause, & from their Brethren, that more tenaciously adhered to it; and did effectuate that Design in a great Measure. And others gave themselves to a detestable Indifferency in

comply-

complying with, conniving at, and not witnessing against these Defections; but passing them over in a secure and submissive Silence. And as in the times of persecuting Violence, these Breaches of this Article were made by Reason of the Snares of that sinful Time; so much more has there been a manifest Violation of it since, when at this day there is such an universal Combination of Interests in Opposition to the Covenanted Reformation: Are not the most of the three Kingdoms in one great Combination against it, by this Cope-stone of Defection, this *Incorporating Union*? How have we made Conscience of performing that part of the Covenant anent *Resisting the Perswasion of Men to make Defection to the contrary Part*, when the whole Land is so deeply involved into it? There has been, alas! too much Way given to carnal Arguments and Perswasives, such as worldly Gain, Ease, Peace, Profite and Preferment, and too much slavish Fear and Terror of Men, whose Breath is but in their Nostrils, has been intertained, without a due Relyance and Dependence upon Omnipotency; which has greatly carried Men off their Feet, and wheedled them into a Complyance with, and Defection to the contrary Part, or into a Neutrality and Indifferency in this Cause; so that few are found valiant for the Truth upon the Earth. What strange Laxness and *Laodicean* Indifferency has there appeared in this Cause, through the whole Conduct of Affairs in Church and State, since the *Revolution*; whereby many discover to every observant Eye, that they are satisfied, if they obtain a peaceful Enjoyment of their own Things, and Liberty to dwell in their ceilled Houses; albeit the LORD's House (in a great Measure) lies waste? Where are there any Acts of Assemblies, or Proceedings of the Church, which discover any due Concern, or Zeal for the *Covenanted Interest*? Nay the contrary has too frequently appeared, as for Instance; when by the 5*th*. *Act of the* 2*d Session of* William *and* Mary's 1*st*. *Parl*. the Establishment of the Church was calculate for the Meridian of State-Policy, according to *Act* 114, *Parl*: 12, *King* James 6*th*. *Anno* 1592. On purpose to pass over in shameful Oblivion the Churches choicest Attainments in Reformation betwixt 1638 and 1640: and particularly, to make void the *League and Covenant*, with the Assembly's explanatory Declaration affixed to the National, the Malignants grand Eye-sore; there was no faithful Protestation and Testimony exhibited against this by the Assembly then indicted, and convened the 10*th* of *October* following; which if duely pondered in all its Circumstances, without the Mask and Pretexts industriously drawn over it, will appear to be (perhaps) one of the greatest Sins of this Nation, and to be little inferior in Nature and Aggravations to the burning of the Covenants, which is granted by all Presbyterians to be a most attrocious Act of Contempt done to the Eternal GOD, and his Son JESUS CHRIST; and cannot be recalled to Mind by any of the Godly without great Abhorrence and Detestation of it, in so far as, the passing over

and

and not ratifying these Acts of Parliament and Assembly, by the respective Judicatories, which were made during that Time of Reformation, was a practical and interpretative condemning of them, as unprofitable, and did greatly corroborate the Acts, whereby *Charles 2d.* had declared them null, and not obligatory; and did likewise import a vilifying and dispiting of what GOD had wrought for his People in these Lands, during that Time; and lastly was a manifest Indication of Disregard to the Oath of GOD, which these Lands had come under. Neither did that, nor any succeeding Assembly impartially and explicitly enumerate the Land's Sins in their National Fasts, namely the *Indulgence* and *Toleration*, with the *Addresses* and *Thanksgivings* for it, and the *burning of the Covenant*, *&c.* Neither have they in any of their Addresses to their King or Queen, by Letters or other Means, declared unto them the indispensible Duty of renewing the Covenants, nor applyed to the Parliament for that Effect: Neither have they by their Assembly-acts asserted the *Intrinsick Power* of the Church: Neither did they in any of their Acts, or publick Papers make honourable Mention of those, who had laid down their Lives for their Adherence to Christ's Truths, during the Times of Tyrannical Persecution, nor testified their Approbation of what was done that Way: And yet many of us have been wanting in testifying our Dislike of these backsliding Courses, by discountenancing, withdrawing from, and keeping our selves free of all participation with them; but have received the Sacraments of *Baptism* and *the LORD's Supper*, and the Privilege of Marriage at their Hands, and paid them Tythes and Stipends. By all which its apparent, how much Indifferency there has been in this Cause ad Covenanted Interest, which so much concerneth the Glory of GOD, the good of the Kingdoms, and the Honour of the Civil Magistrate.

Moreover in the same Article we are sworn, "All the Days of our Lives, "constantly and constantly to continue in this Cause, against all Lets and "Impediments whatsoever, and what we are not able our selves to suppress and overcome, to reveal and make known the same, that it may "timeously prevented. And in the National Covenant, "Never "to call in any Let, that may stop or hinder any such Resolution, as by "common Consent shall be found to conduce for so good Ends; but on "the contrary, by all lawful Means to labour to further and promove "the same, and if any such dangerous or divisive Motion be made to "us by Word, Write or Write, that we and every one of us shall either suppress it, or if Need be, incontinent make the same known, that it may be timeously obviated. Agreeing very well with the Scriptures, Micah 4. 9. 10. Only rebel not ye against the Lord, neither fear ye the people of the Land, for they are Bread for us; their defence is departed from them, and the Lord is with us; fear them not. But all the Congregation

gregation, bade stone them with stones. *Neh.* 6. 3. And I sent Messengers unto them, saying, I am doing a great work, so that I cannot come down: Why should the work cease, whilest I leave it and come down to you? See also the 6, 8, 9, 10, and 11. *Verses.*

Isa. 8. 12, 13. Say ye not, a Confederacy, to all them, to whom this people shall say a Confederacy; neither fear ye their fear nor be afraid. Sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread. *Verse* 14. And he shall be for a Sanctuary, *&c. Acts* 4. 19. But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you more than unto God judge ye. *Act.* 20. 24. But none of these things move me, neither count I my Life dear unto my self, so that I might finish my course with Joy. . . . . *Act.* 21. 13. Then Paul answered, what mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus. *Gal.* 2. 5. To whom we give place by subjection, no not for an hour: That the Truth of the Gospel might continue with you. *Phil.* 1. 28. And in nothing terrified by your Adversaries. . . . . .

Nevertheless, *Many have been the Letts and Impediments that have been cast in the way to retard and obstruct the Lord's Work*, by *Prelacy*, *Supremacy*, *Indulgences*, *Toleration*, and Absolute Tyranny and Complyance therewith enacted by Law, and all the Mischiefs established by a Throne of Iniquity since the unhappy Restoration of *Charles* 2*d* to this day. Yet few have ever Zealously contended, and fewer have constantly continued in contending against these Obstructions, so obstructive to the Cause. Many have keeped secret the first motions and appearances of these things while they might have been suppressed and overcome, and the Generality have passed them over in silence, and made not known nor adverted unto the Evil of these things when declared, by witnessing against these things, when they could not be otherways removed or overcome. Yea, many of us have our selves cast in Letts and Impediments obstructive to the Cause by our Defections, Divisions and Disorders against common Consent, and precipitancies without common Consent even of our Brethren adhering to the Testimony. Many a *Divisive* motion hath not been counted *dangerous*, as those which tended to Divide us from the Covenanted Cause. And many a good and necessary motion hath been accounted *Divisive*, Namely, such as proposed the Necessity of Confessing and forsaking Sin.

'Besides these and many other Breaches of the Articles of the Covenant in the Matter thereof, which concerneth every one of us, to lament and acknowledge before the Lord, as we would with his Wrath be turned away from us, so have many of us failed exceedingly in the manner of following and pursuing the Duties contained therein, not only seeking;

seeking great things for our selves, and mixing private Interests and Ends concerning our selves and Friends, and Followers with these things which concern the Publick Good; but many times preferring such to the Honour of God and good of his Cause; and retarding God's Work until we might carry alongst with us our own Interests and Designs: It hath been our way to trust in the Means, and to rely upon the Arm of flesh for Success; Albeit the Lord hath many times made us meet with Disappointments, and stained the Pride of all our Glory, by blasting every carnal Confidence unto us. We have followed for the most part the Counsels of flesh and Blood, and walked more by the Rules of Policy than Piety, and have hearkened more unto Men than unto GOD.

In the Conclusion of the Solemn League and Covenant there is a Profession and Declaration before GOD and the World of our unfeigned Desires to be humbled (a) for our own Sins, and for the sins of these Kingdoms (b); especially that we have not valued, as we ought, the inestimable Benefite of the Gospel (c); that we have not laboured for the Purity (d) and Power thereof (e), and that we have not endeavoured to receive CHRIST into our Hearts (f) nor to walk worthy of him in our Lives (g); which are the Causes of other Sins and Transgressions so much abounding amongst us (h): All which we are under many Obligations to confess & mourn over, from the Words, and of our true and unfeigned Purpose and Desire, to

(a) Ezek: 7. 16. *But they that escape of them, shall escape, and shall be upon the Mountains, like Doves of the Valleys, all of them mourning, every one for his Iniquity.*

(b) Ezek: 9. 4. *Set a Mark upon the foreheads of the Men that sigh, and that cry for all the Abominations that be done in the midst thereof.*

(c) Matth: 22. 5. *But they made light of it, and went their ways, one to his Farm, another to his Merchandise.*

(d) 1 Tim: 6. 14. *That thou keep this Commandment without Spot, unrebukeable until the appearing of our LORD Jesus Christ.*

(e) 2 Tim: 3. 5. *Having a Form of Godliness, but denying the Power thereof.*

(f) Eph: 3. 17. *That Christ may dwell in your Hearts by Faith;*

Coloss: 2. 6. *As ye have therefore received Christ Jesus the LORD, so walk ye in him.*

(g) Coloss: 1. 10. *That ye might walk worthy of the LORD unto all pleasing.*

(h) 2 Thess: 2. 10, 11, 12. *Because they received not the Love of the Truth: For this Cause GOD shall send them strong Delusion, that they should believe a Lye. That they all might be damned; who believed not the Truth, but had Pleasure in Unrighteousness.*

(i) Josh:

" to endeavour for our ſelves and all others under our Power and " Charge (*i*) both in publick and in private (*k*), in all Duties we " owe to GOD and Man, to amend our Lives (*l*) and each one to go " before another (*m*) in the Example of a real Reformation, that the " LORD might turn away his Wrath and heavy Indignation (*n*), and " eſtabliſh theſe Kingdoms in Truth and Peace (*o*). Yet we have refuſed " to be reformed and have walked proudly and obſtinately before the " LORD, not valuing his Goſpel, nor ſubmitting our ſelves unto the Obedience thereof; not ſeeking after Chriſt, nor ſtudying to honour Him in the Excellency of his Perſon, nor to imploy Him in the Vertue of his Offices; not making Conſcience of the publick Ordinances, nor ſtudying to edifie one another in Love. The Ignorance of GOD and his Son Jeſus Chriſt prevails exceedingly in the Land". Even our Fathers in their pureſt Times confeſſed in their Acknowledgement of Sins, " That the greateſt part " of Maſters of Families among Noblemen, Barons, Gentlemen, Burgeſſes and Commons neglected " to ſeek GOD in their Families, and to endeavour the

(*i*) Joſh. 24. 15. *But as for me and my Houſe; we will ſerve the* LORD. Gen: 18. 19. *For I know him, that he will command his Children and His Houſhold after him, and they ſhall keep the way of the Lord, to do Juſtice and Judgment.*

(*k*) 1 Tim. 3. 15. *That thou may'eſt know how thou ought'eſt to behave thyſelf in the Houſe of* GOD.

(*l*) Pſal. 101. 2. *I will walk within my houſe with a perfect Heart.* Jer. 7. 3 *Thus ſaith the* LORD *of Hoſts the* GOD *of* Iſrael, *amend your Ways, and your Doings, and I will cauſe you to dwell in this Place.* Iſai. 1. 16. 17. *Ceaſe to do evil. Learn to do well.*

(*m*) Jer. 50. 8. *Remove out of the midſt of* Babylon, *and go forth out of the Land of the* Chaldeans, *and be ye as the He goats before the Flocks.*

(*n*) Zecha. 1. 3. *Turn ye unto me, ſaith the* LORD *of Hoſts, and I will turn unto you, ſaith the* LORD *of Hoſts.* Pſal. 85. 3. *Thou haſt taken away all thy Wrath: Thou haſt turned thy ſelf from the Fierceneſs of thine Anger.* Verſ. 4. *Turn us O GOD of our Salvation, and cauſe thine Anger towards us to ceaſe.*

(*o*) Pſalm 85. 9, 10. *Surely his Salvation is nigh them that fear him; That Glory may dwell in our Land. Mercy and Truth are met together: Righteouſneſs and Peace have kiſſed each other.* Iſai. 32. 17. *And the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs Quietneſs and Aſſurance for ever.* Zech. 8. 19. *Therefore love the Truth and Peace.*

" the Reformation thereof. And albeit it had been much preſſed, yet " few of the Nobles and great Ones could be perſwaded to perform Fa- " mily duties themſelves in their own Perſons, which made ſo neceſſary " a Duty to be miſregarded by Perſons of inferior Rank.

We may add, in our Degenerate Times not only the Great Ones generally profeſs the Neglect and Contempt of ſo Neceſſary a Duty, both in their own perſons and in the uſe of Chaplains; But the great part of the Commons are altogether ſtrangers to it; many performing no Part of Family Worſhip at all, others only ſinging a *Pſalm* and Reading a Chapter without praying, and others making a faſhion of all but very perfunctoriouſly formally, and indifferently, and ſcarce once in a day. And Miniſters alſo making little Conſcience of Viſiting Families, to ſee how this Duty is performed, not preſſing it upon the Negligent, nor ſtirring up the formal to a more ſpiritual way of performance of it, Nay ſome giving bad Example to their Flocks by Neglecting it themſelves in their own Families. *The Nobility, Gentry and Barons who ſhould be Examples of Sober walking unto others, are very generally Ring-leaders of Exceſs and Rioting.* We have been far from Amending our Lives and promoting a Perſonal Reformation, and going before one another in the Example of a real Reformation, when we have been Examples of Deformation in our Perſonal Practices and Publick Tranſactions, and being too familiar and too far Unite with the Patrons and Patterns of the Lands Deformations. *Our Fathers alſo acknowledged, albeit they were the Lord's people engaged unto him in a Solemn way; yet they had not made it their Study that Judicatories and Armies ſhould conſiſt of, and Places of Power and Truſt be filled with Men of blameleſs and Chriſtian Converſation, and of known Integritie and approven fidelity, Affection and Zeal unto the Cauſe of God. And not only theſe who were Neutral and indifferent, but Diſaffected and Malignant, and others who were Profane and Scandalous were intruſted. By which it came to paſs that Judicatories,* EVEN THEN, *were the Seats of Injuſtice and Iniquity. And many in their Armies by Miſcarriages became their Plague, unto the great prejudice of the Cauſe of GOD, the great Scandal of the Goſpel, and the great increaſe of Looſneſs and Profanity throughout all the Land:* But ſince the Time of that Acknowledgement, there has ſtill been more and more Degeneracy, ſo that Judicatories have conſiſted of, and been filled with Perjured Traitors to God and their Countrey. And Armies made up of theſe Plagues Marſhalled under a Diſplayed Banner, againſt Chriſt and his Intereſt, not only to the Scandal, but for the ſuppreſſion of the Goſpel, and forcing People to Profanity throughout the Land; and now are to the Diſgrace of the Proteſtant Religion made up of the Refuſe of the Lands, and imployed to the ſupport of an *Antichriſtian* Intereſt Abroad. Yet have we not ſighed and cryed for theſe Abominations, nor have we been

concerned

concerned as we ought with the abounding of them through the Land. As alſo with bluſhing we muſt Confeſs our Pride and preſumptuous boaſting, of External Privileges of the Goſpel and outward Reformation and of a Teſtimony which we bragged of, as if that had made us better than others, while we made no Conſcience of Perſonal Reformation; which no doubt amongſt other ſinful Miſcarriages, was a main Cauſe of the Lords Depriving us ſo long a Time of the Comfortable and Soul enriching Mercy of a Faithfully Diſpenced Goſpel.

'And in like manner the Conceitedneſs of ſome in ſuffering and Contending for Truth, rather for keeping up the Contention and abetting a 'Party, and many times under too lofty Names of the ſuffering Party 'and Remnant, and the like, than to keep and hold faſt the Word of the 'Lord's Patience to his Glory as our Crown; and many other Evidences 'of Pride hateful to God; ſuch as boaſting in the ſtrength of Armies in 'the ſuffering Times, in an Oſtentive way Vaunting of, and being too 'much taken up with them, though then Neceſſary for the Defence of our 'Lives; Rejoicing in our Numerouſneſs or Worldly Abilities, or in the 'Number of them that frequent the Publick Ordinances in the Fields, or 'that they who are Owners of the Teſtimony are for the moſt part keept 'free from the groſs Out breakings into which others are left to fall: 'Which things though very good and deſireable in themſelves, may yet 'be, and have been occaſions of ſin when boaſted in, more than humbly 'and thankfully acknowledged to be from the Hand of God. As alſo Revengeful reſenting of Affronts, Paſſionate and Diſdainful refuſing to take Reproof for Faults, or for the Exceſs in any Duty as to the manner 'of it when we thought the Matter was right.

'And it is likewiſe Matter of Regrate, that both in the Time of greateſt 'Suffering and afterwards, idleneſs of both kinds did too much prevail 'amongſt us: Both that when we were in a manner driven from the 'World, and ſhut up from all Imployments, but the Exercile of Godlineſs; many did not improve that Opportunity of the Croſs to promote 'Acquaintance and Communion with GOD, being ſlothful in Prayer, 'Reading and other Duties; And ſome again, even when they might 'have had Acceſs to Lawful Imployments, continued idle and out of Work, 'to the opening of the Mouths of many againſt the Cauſe; Albeit they 'were not called to, or imployed in any Publick Buſineſs for the ſame.

And beſides all theſe things, there be many other Tranſgreſſions whereof the Lands wherein we live are guilty, and theſe attended with many hainous aggravating Circumſtances beyond what they were in our Fathers, which we have not been humbled for to this day: But inſtead of mourning for them confeſſing and forſaking them, we have been rather defending or daubing, covering or Coloureing, excuſing or extenuating them. All which we now deſire to acknowledge and be humbled for, that the World may bear witneſs with us, that Righteouſneſs belongeth unto God, and ſhame and confuſion of face to us, as appears this day.

A Solemn
ENGAGEMENT
TO THE
Duties contained in our National, and Solemn League and COVENANT.
Particularly adjusted to the Circumstances of these Times, Anno 1712.

BEcause it is requisite in Order to obtain Mercy, not only to confess, but also to forsake our Sins, and to do the contrary Duties; Therefore, that the Sincerity and Reality of our Repentance may appear, We resolve and solemnly engage before GOD, in the Strength and through the Assistance of CHRIST, That we shall carefully endeavour in all Time coming, to avoid all these Offences, whereof we have now made *Solemn Publick Acknowledgement*, and all the Snares and Tentations tending thereunto; And to testifie the Sincerity of our Resolution, and that we may be the better enabled in the Power of the LORD's Might, to perform the same, We do again renew our *Covenants*, both *National* and *Solemn League*, promising to make Conscience of a more exact Performance of all the Duties therein contained, so far as we in our Stations, and present deplorable Circumstances are capable; Particularly such as follow,

Becuase Religion is of all things the moſt excellent and precious in its own Nature, and therefore moſt to be deſired by the Children of Men, and the Knowledge of the great Truths of the Goſpel, ſo generally decreaſſed in this Land, is ſo abſolutely neceſſary to Salvation; therefore in order to attain it, we ſhall labour to be better acquainted with the *Written Word of GOD*, the only infallible Rule of Faith and Manners; and ſhall (according to our Capacity) ſtudy more than formerly the Doctrine of the Reformed Church of *Scotland*, ſummed up in our * *Confeſſion of Faith, Catechiſms Larger and Shorter, Sum of Chriſtian Doctrine, and practical Uſe of ſaving Knowledge, Directory for Worſhip* (as the ſame was received and obſerved by this Church in her pureſt Times, *viz.* in the Year 1649) *Propoſitions concerning Church Government, and Ordination of Miniſters*, annexed to the Confeſſion of Faith, and other Writings clearing and confirming theſe Truths, approven by this Church, and agreeable to the Word of GOD. We ſhall likewiſe endeavour the advancing and promoving the Power of this true reformed Religion againſt all Ungodlineſs and Profanity, and the ſecuring and preſerving the Purity thereof, againſt all Kind of Errors, Hereſie and Schiſm, as namely *Independency, Browniſm, Anabaptiſm, Antinomianiſm, Arminianiſm, Socinianiſm, Libertiniſm, Familiſm, Scepticiſm, Quakeriſm, Deiſm, Burignioniſm* and *Eraſtianiſm*: And as we declare, that we willingly agree in our Conſciences unto the Doctrine of the Church of *Scotland* in all Points, as unto GOD's undoubted Truth and Verity, grounded only upon his written Word, ſo we reſolve conſtantly to adhere unto, maintain and defend, profeſs and confeſs, & (when called of GOD) to yeild our ſelves Sufferers for the ſaid Doctrine, as we ſhall deſire to be approven and confeſſed by Jeſus Chriſt, before GOD and his holy Angels. 2*ly*. We ſhall alſo ſtudy more ſincerity, Uprightneſs and heart Integrity in the Worſhip of GOD, and ſhall not ſatisfie our ſelves with the Form of it, without the Power and Spirituality, which GOD the alone Object of Religious Worſhip doth require, and ſhall endeavour the due Performance of all the Duties of Religious Worſhip, which GOD hath in his moſt holy Word required. And ſhall, (if Providence offer Occaſion) endeavour to recover, and labour to preſerve the Purity thereof from all Corruptions, Mixtures, Innovations and Inventions of Men, *Popiſh, Prelatical*, or any other; and while we are not able by Reaſon of the prevailing Powers of the Abettors and Maintainers of them, to get them removed, we ſhall labour (through Grace) to keep our ſelves free from all ſinful Communion and participation with them, and ſhall in our Stations,

* Nota. *The Confeſſion of Faith is here adhered to, as it was received and approven by the General Aſſembly of this Church, by their Act of the 27th. of Aug*: 1647, *Seſſ*: 23. *the* 2d. *Article of the* 31 *Chap. being underſtood, as explained in that Act, & the* 4th *Sect. of the* 23. *Chap. being underſtood, as it is explained in our Informatory Vindication pag.* 196. 2d. *Edit.*

Stations, teſtifie againſt theſe Corruptions and Perverſions of GOD's Worſhip, by all competent Means. 3*ly*. We ſhall likewiſe by all lawful Means endeavour, That Presbyterian Church Government in *Kirk-Seſſions*, *Presbyteries*, *Synods* and *General Aſſemblies*, may be recovered in its former Purity, eſtabliſhed upon its proper Baſis and Foundation, the Word of GOD; and that it may be freed from all Encroachments and Invaſions made thereupon by the Powers of the Earth; And that the Diſcipline of the Church may be impartially exerciſed againſt all Scandalous Offenders, great or ſmall; And when the Miniſters of this Church, or any of them, ſhall ſincerely and conſcienciouſly endeavour the Reſtoration of the Government in all its Priviledges, and freedom from all *Eraſtian Encroachments*, and to have the Diſcipline duely and impartially exercited, then we promiſe to be obedient, and ſubject thereunto, as becomes the Flock of CHRIST; but ſhall alwiſe teſtifie our Diſlike of all Encroachments made and yielded to, prejudicial to the Priviledges which Chriſt hath beſtowed upon his Church.

Fourthly, We ſhall always deſire and Pray for the reviving of the Work of Uniformity in the three Kingdoms, and (if the Lord in his Providence ſhall offer Opportunity) ſhall ſeek and endeavour it by other Means poſſible, Lawful, Expedient, and competent to us in our Capacities; And ſhall never Cordially Conſent unto, nor ceaſe to teſtifie againſt whatſoever doth obſtruct and hinder that Work of *Uniformity* & ſhall deteſt and abhore all *Multiformity* introduced by *Eraſtianiſm*, *Prelacy* and *Sectarianiſm*, now ſo prevalent and Confirmed by this late *Union* with *England*.

According to the Second Article, We ſhall do our outmoſt endeavour to have the Land purged of *Popiſh* Idolatry, and the Monuments thereof deſtroyed, particulary the abomination of the *Maſs*, and ſo far as lyes in our Power ſhall never ſuffer the ſame to be reintroduced, or erected again, nor favour any Attempts tending thereunto. We ſhall never make any Conjunction with theſe abominable *Popiſh* Idolaters, at Home or Abroad, in Armies or otherwiſe, & ſhall according to our National Covenant, Deteſt and abhore all their wicked Superſtitious Rites and Ceremonies. We ſhall never conſent, for any Reaſon whatſoever, that the *Penal Statutes* made againſt *Papiſts* ſhould be annulled; but ſhall, when Opportunity offers, be ready to concurr in putting them to a due and Vigorous execution. 2*dly*. We ſhall by all approven Means in our Stations and Vocations, endeavour the Extirpation of *Prelacy*; and ſhall never ſubmit to that wicked Hierarchy of *Biſhops*, *Archbiſhops*, *&c.* having ſuperiority of Order and Juriſdiction above Preaching *Presbyters*, whether *Eraſtian*, or only *Dioceſian*, in any form or Degree howſoever Reformed, Accommodated, Limited, or reſtricted by Cautions and Proviſions of Men: Seeing that all ſuch Superiority is ſtatly Condemned in the Word of God, and hath proven many times fatal to the Church of Chriſt. We ſhall Deteſt and abhore, and in our Stations

Witneſs

Witneſs againſt whatſoever Courſes, tending to the Eſtabliſhment of that abominable Hierarchy; and particularly, the Oaths of Allegiance with the Aſſurance, and Oath of *Abjuration* lately impoſed on the Perſons of Publick Truſt in theſe Realms, in regard they may juſtly be interprete to ſtrengthen that Hierarchy, by upholding the Perſons that maintain the ſame. We ſhall not ſubmit to any Orders iſſued forth by *Biſhops*, nor own them as our Lawgivers, nor acknowledge any Title they have to be Members of *Parliament* or *Council*. 3*dly*. We ſhall in like manner deteſt and abhore and labour to Extirpate all kinds of *Superſtition*, all *Rites* and *Ceremonies* ſuperadded by Humane Invention to the Worſhip of GOD, not enjoyned and required in his Word; Together with all *Hereſie* and falſe Doctrine, and all *Profaneneſs* and *Immoralities* of every kind, and *whatſoever is contrary to ſound Religion*, and ſhall in the Strength, and through the help of Chriſt, endeavour to deny all ungodlineſs and Worldly Luſts, and from henceforth to live righteouſly towards our Neighbour, ſoberly in our ſelves, and to walk humbly with our God.

We ſhall upon the one hand, endeavour to keep our ſelves, as far as we can, from all partaking in other Men's ſins, by conſenting unto, aſſociation, incorporation, combination, complyance with, or conniving at their Sins. And upon the other, to guard againſt all Schiſm, and Sinful Separation, or unjuſt, raſh, and diſorderly withdrawing from Societies, Congregations or Families, or any part of the Communion of the True Reformed Church of *Scotland*, holding purely and entirely the Doctrine, Worſhip, Diſcipline and Government of the ſame, in Principle and Exerciſe, according to the Rules of CHRIST, and Standing Acts and Conſtitutions of this Church, conſonant thereunto, ſo far as the Lord gives Light therein. And as we look not upon our Practice in withdrawing from the Backſlidden Miniſters of the Preſent *Eraſtian* Church, for Reaſons Valid and Sufficient, to be a gathering and ſetting up Formed Separated Churches under other Ordinances & Miniſtry diſtinct from the *Preſbyterian* Church of *Scotland*, (although we be falſely aſperſed as doing it) ſo we purpoſe and reſolve always to adhere to that Standard of Doctrine, Diſcipline, and Government, and that Purity and Form of Worſhip, which during our Reforming Times were eſtabliſhed, and to embrace ſuch Ordinances, and ſuch a Miniſtry as are of Divine Appointment; and that we ſhall not preſume to withdraw from Miniſter or Member of that Body for any Offence, in any Caſe, where either the Offence may be legally removed without withdrawing, or cannot be inſtructed to be condemned by the word of GOD, and Conſtitutions of this Church, or is in it ſelf an unſufficient ground of withdrawing, or where it is not defended, or obſtinatly perſiſted in, or is a thing to be condeſcended upon, forborn or forgiven; but ſhall ſtudy to maintain Union and Chriſtian Communion, with all and every one, whether Miniſter or Private Chriſtian, who adhere unto the Purity of the Doctrine, Worſhip, Diſcipline and Government of the Church of *Scotland*,

and

and to the whole Word of Christ's Patience, in the Sufferings and Contendings of his People, in opposition to his Enemies Encroachments; and shall join in the Way of Truth and Duty, with all who do, and in so far as they do adhere to the Institutions of Christ. And because many have laboured to supplant the Liberties of the True Kirk, and have in a great measure, of late, by Indulgences and Toleration, and now by Oaths of Allegiance and *Abjuration*, and encroaching on the Freedom of Christ's Courts, obtained their Design: We shall therefore, to our Power, withstand and witness against all these Encroachments made upon the Liberties of Christ's Church in our Land, and when we can do no more, shall withdraw our countenance and concurrence from such as hold their Freedom from, and are modified by such Usurpations; and shall neither hear their Sermons, nor pay them Stipends, while they continue *Unfaithful*: And shall, whenever GOD gives us Opportunity, endeavour to recover, and when recovered, to maintain and defend the Liberties and Privileges of the Church of *Scotland*, against all who shall oppose or undermine the same, or encroach thereupon, under any Pretext whatsoever.

With Reference to the Third Article, wherein we are bound to Defend the Privileges of the Parliament, Liberties of the Kingdoms, and the King's Majesty's Person and Authority, in the Defence of the True Reformed Religion: Albeit GOD, in His Righteous Judgment, hath left the Nations so far to the counsels of their own hearts, as to suffer them to set up Magistrates, wanting the Qualifications requisite, and to fill Places of Power and Trust with insufficient and disaffected Persons, who have no respect to the Interest of Religion, and this Nation in particular, to give up the Rights and Privileges of *Parliament* and Kingdom to the will and Lust of the *English*, and so to betray the Interest both of Religion and Civil Liberty for unworthy By ends; yet we purpose and promise that we shall always in our Capacities bear Witness against these Courses, and shall not by any means Corroborate them, or encourage and countenance the Maintainers and Abettors of them. And if ever the Lord in his Mercy shall be pleased to open a Door of Relief, and break the Cords of the Ungodly, we shall not be wanting in all Lawful and suteable Endeavours to promove, to our power, the Recovery of that Liberty and Freedom which we have lost, and to have these Acts and Oaths, which impede Reformation, Rescinded: And that all the Righteous Laws made in favours of the Covenanted Reformation may be put in full force, and duely execute. We shall earnestly pray to God that he would give us able Men, Men of Truth, fearing God and hateing Covetousness, to bear Charge over his People, and that all Places of Power and Trust in Church, State, or Army may consist of, and be filled with Men of known good Affection to the Cause of God, and of a Christian and Blameless Conversation; And when it shall please the Lord to give us such Magistrates and Judges Supreme and Subordinate, then we will

will in the Terms of the Covenant yeild Allegiance to them, and Loyally subject to their good Government, not from any By-end or Sinistrious Principle, but out of sincere Obedience to God's Commandment, and shall willingly support and defend them with our Estates and Lives, in their preserving and defending the true Reformed Protestant Religion, in Doctrine, Worship, Discipline and Government, and suppressing all kinds of false Religion in their Dominions, and in the Administration of Justice and punishment of Iniquity: But while the Lord in his just Displeasure for our sins, withholds such from us, we intend to wait till he turn away his anger, and not to streach forth our Hands to Iniquity in owning and countenanceing such as are not duely Qualified, as particularly these that are *Papists* or *Prelatical* in their professed Principle and Practise, and by Oaths engage themselves to maintain and accordingly do defend the *Prelatical* Form of Church Government, who oppose and encroach upon the true Government of Christ's House by their *Supremacy*, and Tolerate *Sectarian* Errors in their Dominions, and that every one of them Supreme or subordinate, and shall not Corroborate their unjust Authority, by paying them *Cess* and *Supply* for upholding their corrupt Courts and Armies imployed in an Unjust and *Antichristian* Quarrel, or by compearing before their Judicatories, either to Defend or Pursue Law-Suits, or upon any other account.

Because we are not in a case to bring to due Tryal and Punishment condign to the Merit of their Offences, *Malignants* and Evil Instruments according to the Fourth Article. Therefore we shall endeavour to keep our selves as far as possible from any Complyance with, or Approbation of their Cause and courses, Opposite to the Cause and Work of GOD and shall endeavour to keep at a Distance from every thing that may any ways import an Unitive conjunction, Association or Confederacy with them, or Strengthening them in their Opposition to the Cause of GOD, the Covenanted Interest. We shall through Grace endeavour to Represent before the Throne of Justice their wicked Courses, and Pray that GOD would Defeat their Inventions, though we shall always as becomes Christians implore the Throne of Grace for Mercy to their Souls, so far as it may be consistent with GOD's Eternal Purpose of Electing Love. Moreover we shall always endeavour to guard against all Unwarrantable and Irregular ways not approven in God's Word, of punishing *Malignants* and Incendiaries for their Opposition to Reformation.

Whereas in the 5th Article we are bound to endeavour that the Kingdoms may remain United in a most firm Peace and Union to all Posterity, Which Union did consist in an Uniformity in Doctrine, Worship, Discipline and Government, though (as was said) it is now laid aside, and

an *Union* entered into which Eſtabliſhes *Multiformity* therein, and ſo is the Oppoſite of this Covenanted Union. We ſhall, therefore, deny our conſent unto and Approbation of this *Union*, and ſhall as we have in weakneſs been witneſſing againſt it formerly, ſo continue to do for the future, and ſhall not corroborate or ſtrengthen the ſame; but upon the contrary (if the Lord afford Opportunity) ſhall do our outmoſt to have the *Union of the Kingdoms ſettled* upon the true Covenanted Baſis; And ſhall lay out our ſelves as far as poſſible, to intertain Correſpondence and Sympathy with every one in the Kingdoms of *England* and *Ireland*, who do or ſhall, to our Knowledge adhere to this League and Covenant.

According to the Sixth Article, conſidering what Danger we and all our Brethren, under the Bond and owning the Obligation of theſe Covenants, are in, and may be expoſed unto from the *Popiſh* and *Prelatical*, Malignant Faction ſtill prevailing, and from this backſlidden Church; and being ſenſible of the many Defects, which have been amongſt us in the Duty of defending and aſſiſting one another, in maintaining the common Cauſe of Religion and Liberty; We do here ſolemnly enter into a Bond of Aſſociation with all that do now renew theſe *Covenants*, with *the Acknowledgement of the Publick Sins and Breaches*, and *the Engagement to the Duties thereof*, and concert and aſſert the *old Covenanted Cauſe and Quarrel*, as our Fathers ſtated and contended for it, from the Year 1638 to the Year 1650. Which Cauſe of the *Covenanted Reformation* in *Doctrine, Worſhip, Diſcipline* and *Government*, and all Intereſts, or *Rights Religious*, or *Civil*, contended for during the foreſaid Space of Years conducing to promote the ſame, we faithfully promiſe to proſecute, propagate, preſerve and maintain, to the outmoſt of our Power with our Lives and all that we have; and to adhere to all the faithful Teſtimonies, Proteſtations and Declarations in the Defence of the foreſaid Covenanted Reformation agreeable to and founded on GOD's Word, ever ſince the foreſaid Year 1650, not regarding the foul Aſperſions of Rebellion, Combination, or Schiſm, or what elſe our Adverſaries from their Craft and Malice would put upon us; ſeing what we do is ſo well warranted, and ariſeth from an unfeigned Deſire to maintain the true Religion, to obtain the Protection and preſerve the Honour of righteous Government, and promote the Peace and Happineſs of the Kingdoms. And for the better Performance of what we here engage to, we ſhall ſympatize, bear all Burdens, imbark our Intereſt with, aſſiſt and defend all theſe who enter into, or joyn with this Aſſociation and Covenant, and ſhall reckon whatſoever is done to the leaſt of us, for this Cauſe, as done to us all in general, and every one of us in particular: And ſhall account it a Breach of *Covenant*, if ſeeing our Brethren purſue for this Cauſe, and having ſufficient Means to comfort and aſſiſt them, any of us ſhall either make Peace with the Perſecutors, bind up their Hands by Oaths and Bonds from reſiſting them, refuſe to hide, harbour

harbour, or [illegible] time, to venture in [illegible] advances [illegible] interest, their relief or withdraw from their doubtful Supports. And being [illegible] in this Cause, as we resolve and oblige our selves to abide in this firm Conjunction, and neither conceal nor concede to any Combination or Counsel, Suggestion, Perswasion, Allurement or Terror, that may have any known Tendency or Influence, whether direct or indirect, to seduce us either to Division amongst our selves, or Defection to our Adversaries, or a base Indifferency and Neutrality between the two; but shall with all Zeal, Fidelity and Constancy communicate our best Help, Counsel and Concurrence for promoving all Resolutions, which by *Common Consent* shall be found to conduce to the good of the Cause, and shall endeavour to discover, oppose and suppress all *Contrivances* or *Counsels*, that may cast in any Let or Impediment, that may be obstructive or prejudicial to the same. So we shall likewise desire, design and endeavour, (when ever the LORD in his Providence shall offer Opportunity) to get the Defections, unworthy Neutralities, and unhappy Divisions, which have long and lamentably wounded and wracked this Church removed and remedied. And shall be willing, with all tender Sympathy and Compassion, to embrace and welcome, with the outmost Bowels of Kindness and Respect that we can, all, who shall confess & forsake these Defections, and according to their Stations, as Ministers or private Christians, shall by all proper Means labour to satisfie the Consciences of the Godly, that are through these Defections and Scandals justly offended, and that according to the Rules of Christ, delivered in his Word, and received in this Church in her *Reforming Times*, and joyn cordially with us in the Prosecution of this Cause, and we shall be willing, also at their Desire, to acknowledge and forsake, for Peace and Unity, what ever we can rationally be convinced to be bad in our Conduct and Management, as we must acknowledge, that in all Things we fail, and come exceedingly short of that Perfection, which we should and would be at.

And because there be many, who heretofore have not made Conscience of the Oath of GOD, but some through Fear, others by Perswasion, and upon Sinister Ends, and humane Interests, have entered therein to, who have afterwards discovered themselves to have dealt deceitfully with the LORD, in swearing falsely by his Name: Therefore we, who do now renew our Vows with Reference to these Duties, and all other Duties contained in, do in the Sight of him, who is the Searcher of Hearts, solemnly profess, That it is not upon any *Politick Advantage*, or *Private Interest*, or *By-end*, or because of any *Terror* or *Perswasion* from Men, or *hypocritically* or *deceitfully*, that we do again take upon us the Oath of GOD, but sincerely and sincerely, and from the Sense of our Duty. And that therefore, denying our selves and our own things, and laying aside all Self-interests and

above all things, seek the Honour of GOD, the good
and Wealth of his People; and that forsaking the Ways
of GOD, walk in the Paths of his Word, and hearken to the
Voice of his Servants. In all which necessary Duties we shall find
Him ready to assist, pray to GOD, who is the Father of Mer-
cies, through our Lord JESUS CHRIST, to be mer-
ciful unto us, and to enable us by the Power
of the Holy Ghost, That we may do
Our whole Duty in the Fear of
GOD in his Church.

AMEN.

FINIS.

ERRATA.

for Barrow. Decency
for Nimrod. Nadab
for Bethel
for Lucius Cremn.